

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE,
NORTH-WESTERN PROVINCES OF INDIA.

VOL. VIII.

PART II.—ALLAHABAD.

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ALLAHABAD:

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PREFACE TO ALLAHABAD.

THE notice of this district has been compiled by Mr. C. D. Steel, C S., who has used the latest available materials in the shape of Mr. F. W. Porter's Settlement Report. Valuable papers were contributed by the Reverend H. Hackett. When Mr. F. H. Fisher was compelled to resign the editorship, only Parts I. and II. of this notice had been printed off, and but a small portion of Part III (*viz*, up to fiscal history,) had been sent to press. The rest of the notice has been edited by the undersigned.

ALLAHABAD, }
The 29th January, 1884.

J. P. H.

ERRATA TO ALLAHABAD

Page	Line		For		Read
15	4 from bottom	...	Sajáwan-deotá	...	Sujáwan or Suján Deota.
22	Column 1 of table	...	Sárai Akil	...	Sarái' Akil
25	4 from bottom	...	ntlǵde	...	ntlǵái
56	Column 1 of table	...	Duáb	...	Doáb
62	8 from bottom	...	Akshái Bat	.	Akshay Bat.
65	Foot-note 1	...	1632 X 135	...	1632—135.
78	15	...	Saints	..	Saint
84	12 from bottom		contrar y	...	contrary.
85	14 „ „	...	are offered	...	is offered.
87	17 „ „	..	ahimna	...	Mahimna.
99	Column 1 of table	..	Karráli	...	Karári
102	4 from bottom	...	is	...	are
108	5	...	patitduri	...	patitdri
108	last line	..	Boards	...	Board's
116	indentation	...	affic	..	traffic
130	2nd indentation	...	...	...	Medical aspects
131	5 from bottom	..	Kasári	...	Kesdri
138	8 „ „	...	Khajua	...	Khajuha.

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

ALLAHABAD DISTRICT.

CONTENTS.

	Page		Page
PART I—GEOGRAPHICAL AND DESCRIPTIVE		PART III—INHABITANTS, INSTITUTIONS, AND HISTORY.	
Boundaries, area, &c ..	2	Population by successive censuses ...	38
Administrative sub divisions ..	ib	Castes and tribes ..	42
Changes in those sub divisions ..	4	Occupations ..	53
District staff and military force ...	5	Emigration ...	55
General scenery and physical features, ..	ib	Towns and villages ..	ib
Geology ..	8	Dwellings ..	56
Heights ..	9	Buildings for religious purposes ..	58
Soils ..	10	Dress ..	59
Barren lands, lands covered with water ..	ib	Food ..	60
and village sites ..	ib	Antiquities ..	61
Lakes, <i>jhils</i> , &c ..	11	Customs ..	71
Fallows ..	ib	Religion ..	82
Groves and trees ..	12	Language ..	88
Water-level ..	ib	Literature ..	89
Rivers ..	13	Education ..	ib
Navigation ..	17	Post office ..	91
Communications : rail ..	ib	Telegraph ..	ib
Roads ..	18	Police ..	92
Bridges ..	20	Infanticide ..	93
Encamping-grounds ..	ib	Jail ..	ib
Ferries ..	21	Work house ..	94
Table of distances ..	ib	Present area, revenue, and rent ..	95
Climate and rainfall ..	22	Fiscal history ..	ib
		Tenures ..	107
		Landed gentry ..	109
PART II—ANIMAL, VEGETABLE, AND MINERAL PRODUCTS		Alienations ..	110
Animal kingdom ..	24	Cultivators : their castes and tenures ...	112
Domestic animals ..	ib	Rents ..	113
Cattle disease ..	25	Memorial dues ..	115
Wild animals and snakes ..	ib	Manufactures and trade ..	116
Birds ..	26	Markets ..	120
Fish ..	ib	Fairs ..	121
Flora trees ..	ib	Wages and prices ..	124
Grasses ..	27	Loans and interest ..	125
System of agriculture ..	28	Weights and measures ..	ib
Irrigation ..	ib	District receipts and expenditure ..	126
Area irrigated from ponds ..	29	Local rates and local self government ..	127
Mauuring ..	ib	Municipality and house tax towns ..	ib
Crops ..	31	Income and license taxes ..	128
Increase and decrease of cultivation ...	32	Excise, stamps, and registration ..	ib
Years of scarcity ..	33	Judicial statistics ..	130
Building and road-making materials ..	37	Medical aspects ..	ib
		Hospitals and dispensaries ..	132
		History ..	138

PART I

GEOGRAPHICAL AND DESCRIPTIVE

ALLAHABAD,¹ a district in the division of the same name, lies around the confluence of the rivers Ganges and Jumna. It is bounded on the north by the Patti, Paríábgarb, and Kunda tahsils of the Paríábgarb district in Oudh; on the north-east by the Machhlisbahr tahsil of Jaunpur, on the east by the Mirzapur and Family Domains tahsils of the Mirzapur district on the south by the Native State of Rewah on the south-west by Rewah and the Mau and Kamásin tahsils of Banda and on the west by the Khakhroú and Khága tahsils of Fatehpur. Allahabad extends from 24°-47' 6" to 25°-47' 24" north latitude, and from 81° 11' 29" to 82° 23'-40" east longitude.² Its greatest length from east to west is 74 miles its greatest breadth from north to south is 64 miles. The villages of Chaukhandi and Khoja, situated some 12 miles over the Rewah border, belong to this district, and on the north are many villages of pargannah Mirzápur Chauhári completely surrounded by Oudh territory. The total area of the district is 2,833 1 square miles. Its total population by the recent census (1881) was 1 474,106, or 520 3 to the square mile. But of both area and population further details will be given in Part III of this notice. According to the census the district contains 3 504 villages and five towns. Of the latter none is of any considerable importance, except the city of Allahabad, within the municipal limits of which Dáráganj, the next largest of the five, is included.

For the purposes of administration, general and fiscal, the district is divided into nine tahsils or sub-collectorates. These include fourteen of the old revenue circles called pargannahs. The divisions for civil and criminal jurisdiction are the petty judgship (*munsif*) and the police circle (*thána*) there being three of the former and thirty five of the latter. But these and other statistics may conveniently be given in tabular form, as follows —

¹ "I this notice" writes the compiler, Mr C D Steel C.B. "the greatest use has been made of the *Settlement Report* (187) by Mr F W Lorter C.B. Information derived, and quotation taken, from this work have as a rule, not been acknowledged in the footnotes. Other authorities are quoted *loc.*" ² The following latitudes and longitudes for extreme limit of the Allahabad district have been kindly supplied by Mr J B N Hounessay, M.A., Deputy Superintendent, Survey of India :—

North	— { Latitude 24 47 24"		East	— { Latitude 25 24 51"
	{ Longitude 81 22' 40"			{ Longitude 82° 23 48"
South	— { Latitude 24 47 6"		West	{ Latitude 25 24 35"
	{ Longitude 82 6 24"			{ Longitude 81 11 29"

Note.—These values have been taken off the most recent edition of the Atlas sheets, subtracting for the longitudes 1 9" to reduce to old value of Madras, of 80 17 21" to which a further correction of 2 -30" must be applied to reduce to the most recent value viz., 80° 14 -31."

Tahsil	Parganah.	Ancient parganahs entered in Akbar's Institutes (1596)	Area in 1881.	Population, 1881	Land revenue (excluding cesses).	Thanas	Municipal or sub-judgeship.
Dogra Allahabad ...	Chail ...	Ilāhābās bā Haveli	sq miles 313	3,18,059 (including 1,114 travel- lers by rail)	Rs 3,12,560	Kotwālī, Cunnington, Cantonment Colonelganj, Dārāganj, Kydeganj, Motiganj, Pūra Muftī, Mūratganj and Sarai 'Alī	Municipal of Allahabad.
Sirāthū ..	Kara .	Haveli Kara and Buldah Kara	236 5	1,23,386	2,04,950	Sāimī, Kara, and Koh Khurāj	
Manghanpur ..	Karārī ...	Karārī ...	154 3	75,630	1,37,552	Manghanpur and Karārī	
	Atharban ...	Atharban ..	119 4	44,651	1,00,716	Pachchīm Sarai	
Total			923 2	5,61,728	7,36,008		
TRANK-GAOKI TRACT							
Sorāon ...	Nawābganj .	Singraur .	87 2	6,699	1,04,373	Nawābganj	The sub- judge of Allahabad acts as a municipal for these par- ganahs
	Sorāon	Sorāon	179	1,02,017	1,70,735	Sorāon,	
	Mirzapur Chau- hari	Jalālpur Bil- khar	18 2	19,178	23,754	Mau-Ainā	
Sulpur ...	Sikandra ...	Sikandarpur	167 3	1,04,460	1,68,699	Phūlpur, Si- kandra	
	Jhūsi ..	Hādīābās ...	115 2	68,532	1,38,704	Jhūsi, Ha- numānganj	The ad- dition- al sub-judge of Allahabad acts as mun- icipal in Kar- chhāna.
Handia ...	Mah ...	Mah ...	152 8	98,986	1,56,633	Sarāi Mani- kiz	
	Kiwāī ...	Kiwāī ...	143 5	85,768	1,65,510	Handia, Ba- raut	
Total			827	5,42,649	9,18,412		
TRANK-JUMNA TRACT.							
Karchhāna ..	Arail ...	Jalālābad ...	267	1,24,074	2,66,335	Karchhāna and G. Gr- pur.	Municipal of Allahabad
Bārah ...	Bārah ...	Bārah ..	259 1	32,430	1,30,550	Bārah and Sikandarpur	
Kharāpār ...	Kharāpār ...	Kharāpār .	669 5	1,92,305	2,97,743	Sarai, Mani- kiz, Moga and Bārah	
Total			1,195 9	3,48,749	6,94,638		
Grand total (whole district)			15,231	14,74,106	27,00,129		

[illegible]

During the first four centuries of Muhammadan rule, the tract of *now comprised in the Allahabad district seems* Changes in those sub- divisions. have been part of the old sūba referred to in the histories as Kara Mánikpur. The name of the sūba was taken from the cities Kara and Mánikpur, on either bank of the Ganges, from which the sūba was administered. Its boundaries are nowhere exactly laid down, and with Akbar's fiscal reforms a new distribution of the sūbas of the empire was introduced. The old sūba of Kara Mánikpur became merged in the new one Ilāhábás, but the names of the former were retained as those of two of the divisions (sarkárs) of the latter. The limits of the new sūba were much larger than those of the old one, especially towards the east, where they were conterminous with Behár. Of the ten sarkárs into which the new sūba was divided, the Allahabad district, as it was constituted at the (1801), contained portions of five, *viz.* Ilāhábás, Mánikpur, Kara, ¹ and Kora (sometimes spelt Korra). These portions consisted of 26 parganas, and their relation to the sarkárs will be seen from the following list —

Sarkár	Parganah as in <i>Asáfi-Albārī</i>	Name of parganah as at present.
Ilāhábás (Allahabad)	Ilāhábás-bá Havell	Chál.
	Jalālabad	Aráíl.
	So áon	Soráon.
	Singraur	Nawábganj
	Sikandarpur	Sikandra.
	Khalrágarh	Khalrágarh.
	Mah	Mah.
Mánikpur	Ilāhábás	Jhāsi
	Jalālpur Bilkhar	Mirzapur Chauhári
	Aigbi	Ghāsi
	Átharban	Átharban
	Áyáh Sáh	Áyáh Sáh.
	Havell Kara	Kara.
	Baldah-i Kara	
Kara	Hári	Dhātá.
	Karāí	Ekdaia.
	Kotilá	Karāí.
	Kánra <i>alias</i> Koson	Kotilá.
	Patehpur Haswa	Mintaur
	Haswa	Patehpur
	Il tghon	Haswa.
Bhatghorá	Bárah	Hasgón.
	Kora	Bárah including Chaukhand
Kora	Kotilá ¹	Tarpo Jar
	Gunfr	Kotilá ²
	Kiranpur Kanár ³	Gunfr
		Udahl.

¹ Mr Porter reads Katra, but it is plainly Kótílá or Kotilá in Wochmann's text.

² Mr Deames (suppl Gloss., II, 107) reads Kírātpur Kánanda.

To the 26 parganahs just mentioned was added, in 1816, the parganah of Handia or Kiwái. It was ceded by the Oudh darbar in exchange for the parganah of Nawábganj in Gorakhpur, by treaty dated the 1st May, 1816¹. The district continued to consist of these 27 parganahs until the formation of the Fatehpur collectorate in 1825. To the latter were then transferred the four parganahs of sarkár Kora and all the Kara parganahs except Kara, Atharban, and Karáí. This left Allahabad with fourteen parganahs, all of which it still retains

The district staff, as distinguished from the provincial and divisional officials that have their head-quarters in the civil station of Allahabad, consists of a civil and sessions judge; a magistrate-collector, his assistants, and subordinate officers, a cantonment magistrate; a varying number of honorary magistrates; a district engineer; a superintendent of police; a sub-deputy opium agent and his assistant; a chaplain; and two civil surgeons, of whom the junior is superintendent of the district jail

Allahabad is also a large military station, comprising three cantonments, and is the head-quarters of a division. The garrison at present consists of a regiment of British infantry, two batteries of artillery, a native cavalry regiment, and one regiment of native infantry. There is also a considerable force of volunteers

Geographically, the district of Allahabad may be divided into three distinct parts; and the general scenery and physical features of these three tracts differ so essentially from one another that it will be best to describe each separately. They are the Doáb, the trans-Ganges tract, and the trans-Jumna tract.

The Doáb, or tract bounded on the north by the Ganges and south by the Jumna, is in the form of a triangle, with its vertex at the junction of the two rivers and its base (about 28 miles long) resting on the Fatehpur boundary. The perpendicular of this triangle is about 40 miles, the base on the Fatehpur boundary to the west 28 miles, and its total area 823 square miles. It includes the tahsils of Allahabad, Siráthu, and Manjhanpur. The general appearance of this part of the district is the same as in the rest of the Doáb. At the junction of the rivers stands the Allahabad fort, westward of which lies a fertile lowland tract. This gives way to high land in the neighbourhood of the civil station and cantonments, and thence westward there stretches a level high-lying plain of light

¹ Aitchison's Treaties, II, 130

loam, sinking gradually as it extends westwards, and stiffening into a clay soil interspersed with patches of *śar* (saline waste). Along the high bank of the Jumna and along the lower course of the Sasur Khader are extensive raviny lands, consisting for the most part of a very light sandy soil with a substratum of nodular limestone (*kankar*). The soil is covered with nodules of *kankar* exposed by the rapid surface drainage. Along the Ganges are long strips of *kachhds* or lowlands, consisting of alluvial soil of the richest description. These reach their greatest width near the village of Mahgaon. They are for the most part flooded during the rains, but yield magnificent spring crops of wheat and barley.

The general appearance of the Doab tract, except during the months of April, May, and June, when there are no crops on the ground, is that of a rich and fertile country. Scattered about it are numerous groves of mango and *mahua* trees, although these have been greatly thinned to supply the rail way. The *mahua* groves in particular are remarkable for their size and number. The appearance of the part of the country covered with ravines is, on the other hand, desolate in the extreme: there being no trees and hardly any vegetation to relieve the monotony of the scene. In the extreme south west we descend to a piece of lowland, extending over several square miles along the Jumna. The soil here somewhat resembles the midr or black cotton soil of Bundelkhand, being dark and friable. It is, however, more mouldy and dingy in its appearance. Here the country is mostly covered with *dhāt* jungle, and its prominent feature is the Alwān jhīl, which covers an area of 2,503 acres, and always contains water. This is the only considerable lake in the Doab.

The portion of the district north of the Ganges forms an irregular parallelogram about 4¹/₂ miles long and 18 broad. It comprises the tahsils of Sorāon, Phulpur, and Handia. In the south we have considerable tracts of Ganges *kachhds*, resembling those in the Doab. To this succeeds a high raviny bank of barren soil, and then we come to the level upland. The soil adjoining the ravines is a highly-lying light loam. North of this the level somewhat sinks, and we come to a stiff clayey loam. To this succeeds an extensive plain of clay or rice land, which extends to the northern limit of the district. The country here is remarkably well wooded. It is also more fertile than the Doab; water is nearer the level of the soil, and the class of cultivation is better. Indeed, the north-east of parganah Sorāon and parganah Mirzāpur Chauhāri are considered the most fertile parts of the district. It is not surprising, therefore, to find the lands here the most highly-rented in the district, if we except the market garden

and *kachhār* lands near the city. A noticeable feature is the way in which the people live in small outlying hamlets. When riding through the country, one sees these on all sides, but rarely is a large village met with. In the Doáb, on the contrary, there are many large villages, especially in parganah Atharban. In the shape of the houses, too, there is a difference; those across the Ganges being loftier, with more sloping roofs—flat roofs are much less common there. The lakes of all sizes in the northern part of the district are, perhaps, its most noticeable feature. These are often connected with each other by small streams, which become floods during the rains, and render it almost impossible to move across country. Large quantities of sugar are grown, a crop hardly ever seen in the Doáb, and the rice area is very large.

The largest of the three portions of the district lies south of the Jumna. It is

Trans Jumna tract.

1,183 square miles in extent, and contains the three tahsils of Karchhana, Meja, and Barah. Speaking generally, the Karchhana tahsil may be said to resemble the Doáb; having raviny tracts along the Jumna, Ganges, and Tons rivers, and in the centre, tracts of loam and clay. The northern part of Meja is somewhat similar. About four miles south of the Ganges, however, at Mándā, on the borders of Mirzapur, a range of low stony hills enters the district, and runs due west past Kohnár till it meets the Tons river. On the other side of that river, in Bárah, it breaks up into several small ranges; and so runs on till it reaches the Jumna, dividing the trans-Jumna part of the district into two nearly equal parts. This range finally ends in the Pabhosa hill (565 feet high), in parganah Atharban, the only hill in the Doáb. To the south of this range of hills extends a large tract of *mār*, or black cotton soil, interspersed with small isolated stone hills, in many places completely overgrown with *kāns* grass. As may be imagined, this is a desolate tract, unhealthy, and with nothing to recommend it. The heat among the stone hills during the summer is terrific, and the climate, differing greatly from that of the rest of the district, rather resembles that of Bánda and Hamírpur. This tract extends as far south as the river Belan; between which and the highland of Rewah is situated a small but fertile tract, enriched by the leafy deposits brought down from the Kaimúr hills. Here loam lands take the place of *mār*, the *kāns* grass disappears, and though there is no irrigation, the face of the country assumes a thriving aspect. Among the sandstone hills in the west of the Bárah tahsíl, about three miles from the Shiurájpur railway station, is situated the Garhwa lake (*tál*), which has been artificially formed between two hills, by blocking up the entrance to the valley with a large embankment. This has been recently repaired through

the liberality of the late Sir Dighijai Singh, rājā of Balrāmpur. At the head of this lake is the celebrated Garhwā fort, to be hereafter described in Part III.

From a little west of Allahabad all the lower azoic rocks are concealed by the Gangetic alluvium stretching up to the base of the Vindhyan scarp, there being only one small outlier of the Vindhryans north of the river, at Pabhasā, near the west confines of the district. Allahabad itself has an elevation above sea-level of about 319 feet, while the highest point in the great Indo-Gangetic plain in which it stands is 1490 feet on the road from Sahāranpur to Dehra. Of the surface geology of this plain sufficient has been said in a previous notice (see SHĀHJAHANPUR). In the south of the district the alluvial formation ends and the Kaimūr begins, the latter stretching in a narrow but continuous belt from Gwālūr on the west to Rohtasgarh and Sa serāin on the east. The line of demarcation of the two formations within this district, from the Jumna on the west, where the Kaimūr approaches very closely to its southern bank, to below Sirsa on the east, takes somewhat of the shape of a map of India, the alluvial pushing its way in a triangular encroachment into the Kaimūr area.¹

The northern scarps of the Kaimūr plateau are almost continuous with those in Mirzapur, a gap of alluvium intervening, through which the Bolan river winds its course. These northern scarps are here much less defined and abrupt than to the east and west; and southerly, instead of forming merely the edge of a plateau, really form a ridge with a fall that, although less steep, is still almost as great as on the north side. The width of the Kaimūr area is less than 10 miles in the south of the district, where it merges into the lower Rewah area. The age of the Vindhryans, of which the Kaimūr is here the lowest member, has hardly been even guessed at; the absence of fossils depriving geologists of the only means of direct correlation. Some age older than carboniferous is suggested by Mr. Mallet.

About many of the falls over the Rewah and Kaimūr escarpments large masses of stalagmite occur, deposited by dripping water, from which considerable quantities of very fine lime are burnt in various places. This lime is sold at the kilns at about 20 maunds the rupee and is transported on pack bullocks to the large cities and towns. The supplies for the Jumna bridge were it is stated, obtained from Sohāgi ghāt in Rewah. For building stone the cities of Allahabad, Benares, and Mirzapur are indebted almost exclusively to the Kaimūr range. The Kaimūr sandstone, worked

¹ See the Geological Map to Volume III of Memoirs of the Geological Survey.

in quarries in the neighbourhood of Chunar, near Mirzapur, and at Shurápur in this district, has been described as "a fine-grained, compact sand-stone, of a light reddish colour : extremely homogeneous, moderately hard, and suitable for every kind of work, from the large blocks of the Jumna bridge piers to the elaborate carvings of a church" When first quarried, it is said to be softer than it afterwards becomes when exposed to the air.¹ The workable stone lies in beds of from six inches to eight feet in thickness, extremely fissile in some beds, the lower the beds, the further they crop out from the hill, and the more compact and homogeneous is the stone, generally speaking. It is extracted by blasting and by splitting with wedges. The cost in Allahabad of ashlar from these quarries, including all expenses of quarrying, loading, carriage, and unloading, &c., is 10 ánas per cubic foot.² It was formerly supposed that coal existed in the Kaimúr hills, but this idea has been shown to have been entirely erroneous, and had for its sole basis the presence of some black shales.

The following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each, and the height above mean sea-level :—

Name of station	Taluk	Pargannah.	Latitude			Longitude			Height.
			°	'	"	°	'	"	
Bagála ..	Bárah ..	Bárah ..	25	14	9 15	81	39	13 31	617 feet.
Birwa ..	Phúlpur ..	Sikandra ..	25	31	19 06	82	6	46 77	346 "
Ganeshpur,	Handia ..	Kiwá ..	25	20	4 76	82	8	24 59	323 78 "
Kara ...	Siráth ..	Kara ..	25	41	56 64	81	24	38 96	409 8 "
Meja ...	Meja .	Khairágarh ..	25	7	10 16	82	9	20 56	498 "
Pabhosa .	Manjhanpur ..	Atharban ..	25	21	17 32	81	21	35 58	565 "
Siona .	Handia	Mah ..	25	27	33 51	82	18	30 06	333 "
Singraur ...	Soráon .	Nawábganj ..	25	35	3 55	81	41	10 61	379 "

The highest and lowest levels taken are as follows.—*Highest*, on centre of north parapet wall of Sasur-Khaderi bridge, marked II., close by road chauki and between the 26th and 27th milestones, 349 81 feet. *lowest*, on top of the junction platform of the villages of Jalálabad, Dádanpur, and Jhinga, 275 53 feet.

¹ Mr Owen, quoted in Geological Memoirs, III, 117
Engineering, Roorkee, No. VI.

² Professional papers on Indian

The natural soils, as might have been expected, vary very much throughout this district. The most important are the *dūmat*, a rich loam usually of a darkish colour and *sfgor*, also a loam, but of a more sandy nature and not so fertile. Other classes of soils are *matiyār* or stiff clay land *balud*, a sandy deposit usually of recent formation, having been reclaimed from a river for the growing of spring crops; *chdnchar*, or lowlying rice-land which is for the most part of no use whatever during a season of drought (an inferior kind of this in the trans-Jumna waste at the foot of the hills is called *chopar*); and *mār*, the well known 'black cotton soil', friable in its nature and quite incapable of irrigation in consequence of the numerous and deep fissures that always exist in it—except during the rains or just after it has been ploughed. The stony land in the south of the district is called *bhontā*.

Besides the classification based on the natural quality of the soils, there are others that refer to locality, &c. *Goind*, for instance, is land of all qualities situated near the homestead and consequently, well manured. The rest of the lands of the village are called *hār*, or outlying lands. Sometimes the conformation of the country is taken as the basis of classification, and the land is divided into upland (*uparkhār*) and lowland (*kachhār*). The lowlying lands by the Jumna and Tons are called *tār*. This soil very much resembles the Ganges *kachhār*, but is much below it in general fertility. The reclamation of the *balud kachhār* tracts usually commences with the spontaneous growth of the wild tamarisk (*phdo*). This is cut down and yields a certain amount of profit. After it has been cleared away, melon seeds are planted, and the digging down into the soil, necessary for the cultivation of these plants is the very best preparation for the barley and wheat crops that are subsequently grown in the same land. Special rates of rent are paid for lands on which melons are sown, for the *goind* land, for lands occupied by market gardeners near the city (called *kde/kuwa*, after the name of the chief caste of cultivators), and for fruitgroves in the upland. There is also the division of soils into 'wet', or capable of irrigation, and 'dry', that is, only watered by the rain and dew.

Of the total area of the district, 566 square miles (nearly 20 per cent.) are, according to the settlement report, incapable of cultivation, and 372 square miles (13 per cent.) are uncultivated, though said to be capable of tillage. Of these areas, 200 square miles and 212 square miles are situated

in the trans-Jumna tract, in the wilds of Khanágah and Barah, and in the Arai ravines along the Tons and Jumna. The rest of the barren area consists chiefly of the raviny land along the course of the Sasur-Khaderi and Manseta rivers, on the north bank of the Jumna, and north of Kara and Shahzádpur, and of the saltpetre plains which are common in the western part of the Doáb and the eastern half of parganah Sikandra. On these waste lands whatever grass grows, is either preserved (*rakhel*) and cut after the rains, or is grazed over by cattle (*charáú*), the owners paying a small fee per head of cattle to the zamíndár or owner of the land. Included in the waste area above mentioned is an area of 32,539 acres¹ occupied by the sites of villages and towns. Of this a large portion is taken up by the city and cantonments of Allahabad.

The large area of 89,102 acres,² or 4.9 per cent of the whole district, lies under water. The Garhwa *tál* in Bárah, and the Alwáia *ghíl* in Atharban, have been alluded to above. It is, however, in the northern parganahs of Soiaon, Sikandia, Mah, and Kiwái, that we find the most *ghíls*. The Settlement Report gives a list of 26 considerable ones in this part of the district, among which comes, *facile princeps*, the great Ananchha *ghíl*, covering no less than 1,823 acres. These *ghíls* are for the most part shallow, and dry up during the hot weather. They form a perfect network all over the country, being connected together by small streams, which, however, in the rains assume the dimensions of rivers. These *ghíls* are entirely surrounded by rice fields during the rains, in fact hardly any other crop is grown at this season in this part of the country.

In Khairágah and Barah, owing to the scanty population, large holdings are unavoidable, and the barrenness of the soil and poverty of the inhabitants necessitate frequent and extensive fallows. It is impossible, on account of the enormous holdings, for any tenant to cultivate all, or anything like all, the land for which he pays rent. The custom is for a tenant to cultivate only a portion of his holding, leaving the remainder for grazing purposes, but paying an annual rent for the whole. As is but natural, the better classes of soils are brought under the plough every year. In the case of outlying lands, however, the cultivated portion varies almost annually in position, and its extent is governed by the variation of seasons, the amount of seed at the cultivator's command, the number and condition of his plough cattle, and a hundred and one other causes.

¹ Settlement Report² *Ibid*

The settlement measurements give the following areas as covered by groves in the different portions of the district Doáb 19,921 acres, trans-Ganges 80,809 acres, and trans-Jumna 21,334 acres, total 72,164 acres, or about four per cent of the total area. The most noteworthy of these are the mahua (*Bassia latifolia*) plantations of the western part of the Doáb, the magnificent mango groves of the trans-Ganges, and the remarkable and luxuriant growth of the pipal (*Ficus religiosa*) in the south of Khairágah, under the Kaimurs. *Dhák* jungles, lit up in March with their scarlet blossoms, exist to some extent in most parts of the district. The *dhák* tree is here termed the *chhuw*. In the *midr* tracts, groves of the babul (*Acacia arabica*) are frequently met with.

The water level varies in a most extraordinary manner in different parts of this district. The following depths of water-levels are taken from maps recently drawn up by the

Water-level.

kanungos —								
Karekhana	—	—	26 feet.		Handia	—	—	20 feet.
Bárah	—	—	18		Siráthu	—	—	28
Meja	—	—	30		Cháñ	—	—	30 "
Soráon	—	—	30		Manjhanpur	—	—	24 "
Phálgur	—	—	45 "					

These measurements were made in the beginning of the cold weather. The water level is lowest in the raviny tracts about Jhúsi and along the banks of the Jumna in parganah Chuil. In these tracts, it is sometimes as much as 80 feet below the surface of the surrounding country, and the usual depth is about 60 feet. At the Karela high distillery, on the bank of the Jumna and just within municipal limits, a costly well was commenced a few years ago, but the difficulties arising from the substratum of *Lankar*, and the necessity of carrying it down to a great depth, compelled its abandonment. The supply of water has still to be brought, in the old fashioned and expensive way, from the Jumna. In the highlands of Jhúsi matters are nearly as bad, the depth to the water being, ordinarily, about 60 feet. At the town of Kara, overlooking the Ganges, the wells are deep, and when the water is at last reached, it is very brackish. It has been getting worse and worse in quality of late years; and now the whole of the drinking water for the town has to be brought by water carriers from a long distance. This fact is likely to have a very serious effect on the property of the place, and as a matter of fact, it is being superseded in importance by the adjacent town of Dikánagar. In Sikandra, on the other hand, the water level in ordinary years is only about 15 to 20 feet below the surface; in years of heavy rain it is still less. In Soráon and Chuil it is

from 20 to 30 feet; and earthen (*lacheha*) wells, as a rule, stand well. In Nawábganj and the northern part of Jhúsi the level is lower, being from 30 to 40 feet. Generally, in parganahs Kara and Arail (except in the high rainy tracts along the Jumna and Tons) the water is near the surface of the soil. Statistics are wanting for Bírāh and the southern part of Khanágarh, but, generally speaking, it may be said that in rocky parts the water is deep, and in the lowlying lands the soil is unstable. Consequently, wells are there very few and far between, and the greatest want of water, even for drinking purposes, is nearly always felt in this part of the district. In places, one has to go for miles before coming to a well: and often, when it is reached, the water is bad. With these exceptions, however, the water is good throughout the district, and the supply generally abundant.

There are at present (1883) no canals but a survey is being made with a view to bringing down the Ganges Canal from Cawnpore. It will run through the Doáb portion of the district, south of the river Sasur-Khaderi, into the Jumna.

After passing the Fatehpur district, the Ganges skirts Allahabad for about 23 miles, separating tahsíl Siráthu and part of Cháil from the Oudh district of Partábgarh. It then enters this district at Pattí Naraur, and passes under Dáirānj (a suburb of Allahabad) and Jhúsi (the old Puranic city Kesí or Prátishthán). Then, joined by the Jumna and Tons, it wends its way towards Muzapur. For the last eleven miles of its course in Allahabad, it merely skirts the district, as it leaves it at Tela, a village on the northern bank. It has a total length in the district of 78 miles, and divides the parganahs of Nawábganj, Jhúsi, and Kiwái, on the north, from those of Cháil, Arail, and Khanágarh, on the south. During the rains it is a magnificent body of water, navigable for any kind of craft, with a breadth in places of six miles, and an average breadth of $2\frac{1}{2}$ to 3 miles. The average depth is said to be then from 60 to 70 feet. At that period of the year it is nowhere bridged and the only regular ferries then are those at Pháphamau and Jhúsi, which in June take the place of the boat-bridges at those places. The navigation here is sometimes dangerous for the rough country boats used at these ferries. These are very liable to be capsized during the floods, especially when the wind blows with much force up or down the river. At times, when the wind is adverse, traffic from one bank is entirely suspended. When there is not much wind, a boat not heavily laden can easily make the passage in three-quarters of an hour. At other times it takes three or four hours' hard rowing to get across. A great deal,

of course, depends on the strength of the current, which varies greatly. When it is strong the boats from Dāráganj are usually carried downstream nearly to the *sangam*, or junction of the Ganges and Jumna, and have to creep up along the northern shore to the landing place. The strip of land on which the annual fair is held in January, is during the rains entirely covered by the Ganges, and the walls of the fort are washed by the stream. The Prágwál Brahmins that reside at the meeting of the waters then remove their sheds and standards to the large embankment running from Dāráganj to the fort.

The chief town on the Ganges besides Allahabad, and an important place of call for the river craft is Sirsa, situated just below the junction of the Tons with the Ganges. Sirsa only ceased to be a municipality in 1873. Lachhágir, on the northern bank opposite Handia, is a famous place of pilgrimage. A metalled branch of the grand trunk road was made down to it, as in former days the river steamers used to stop at this place, whenever they were unable to reach Allahabad in consequence of the sandbanks. The only other place of importance on the Ganges in this district is Kara.

During the cold and hot weather the appearance of the Ganges is much less agreeable. The river then shrinks to an average breadth of three quarters of a mile and a depth of from 15 to 20 feet. Navigation under these circumstances is of course, extremely difficult, the sandbanks being numerous and continually changing their position. On one side or other of the river, and sometimes on both sides are found, as a rule, immense stretches of sand. At this season crossing is effected by the bridges of boats at Pháphamanu and Jhusi, in connection with the Lucknow and grand trunk roads, to meet which temporary roads over the sandy tracts are made. There are besides these crossings, no less than 20 boat ferries over the Ganges which ply under the principal villages on either side; and in the hot weather the river is generally fordable at Tisaura, Sanjai, Koh, Sansauti, Badra, Jhusi, and Dhukri. These fords, however, depend greatly on the season.

Perhaps the most remarkable among the features of the Ganges are the frequent and violent oscillations in its course. These are by no means confined to the valley as now demarcated. In Chail, between Bareilly and Mahgaon, at the mouth of the Tons, and in the extreme north of Khatrágarh, there are old beds of the Ganges some miles south of the present one. Almost yearly the course of the stream changes; and after the rains it is a matter of great anxiety, both to the riparian villagers and to the district authorities, whether the deep stream will be found on the north or south side of the sandy river-bed. For, in this district, *dhár áhár*, or the 'deep stream' rule, prevails. Ac-

the Ganges, after a course of 68 miles in this district. The average breadth in flood time is $1\frac{1}{2}$ miles and at low water level half a mile. Its average depth in the rains is 80 feet in the dry weather 16 feet. There is an island of considerable size in the centre of the river, opposite Sibonda in Oháíl, which has remained unchanged for years. It is called Manjhiárl, and is the site of the village of the same name, which now belongs to parganah Bárah. The stream of the Jumna is more rapid than that of the Ganges. In times of great floods the strength of its current has been so great as to completely force back the Ganges at such seasons there is hardly any current opposite Dáráganj, and all the low-lands are flooded. The waters of the Ganges and Jumna are commonly said not to intermingle for some time after their junction, and to be plainly discernible separately the Ganges water being yellow, while that of the Jumna is blue. This probably depends on the state of the floods, for ordinarily no difference is apparent. The chief ferries are at Balúaghát, in the city of Allahabad, and at Rájápur on the Banda road. The greatest rise of this river, as registered at the bridge, was $49\frac{1}{2}$ feet above the lowest mean level.

The Tons rises in the Kaimúr hills, and has a length of 44 miles in this district.

Tons. It divides Bárah from Khairágarh, and falls into the Ganges about 19 miles below its junction with the Jumna. Stony rapids are frequent, and the river is therefore unnavigable. It is spanned, a few miles above its mouth, by an iron girder bridge of the East Indian Railway. This bridge is $548\frac{1}{2}$ miles from Calcutta. It cost Rs 14,08,402, and consists of seven spans of 150 feet each and two spans of 32 feet with a total length of 402 yards. It has an iron superstructure on brick piers, founded on wells sunk 83 feet below the bed of the river. The height from the bed of the river to the rails on the upper roadway is 70 feet. Underneath the railway is a lower road for cart traffic, $10\frac{1}{2}$ feet in width. It was opened for traffic in April, 1864. There are ferries at Panása and Koharár; and at Kaundi the river is crossed by a stone causeway. The valley of the Tons is only about 400 yards broad, and at low water the river is nowhere more than 150 yards wide; while in places it is only about 40 yards. The greatest rise registered since the bridge was built was $65\frac{1}{2}$ feet above the lowest mean level.

The Belan, a tributary of the Tons, flows through the south of Khairágarh for about 31 miles, and then for 9 miles through Rewah. It resembles the Tons in its general features; its valley is narrow and well-defined, and it has no alluvial land. Berries are kept up at the

four road-crossings, but these are only required in the rains. There are no other rivers properly so called, but there are some large *nálás*, which carry down immense volumes of water during the rains. These are the Kinabai in Kúnari, the Sasm-Khadern in Bárak and Chául, the Bannan in Mah, the Bairágiá (which runs along the eastern side of parganah Jhúsi, and is said to derive its name from the frequent meanderings of its current), the Manseta in Sikandia and Jhúsi, and the Lapar in Khanágarh. The Rájápu *nála* near Mándá, and the Loní in the south of Barak, may also be mentioned among the minor streams.

A certain number of country boats are still employed in the river traffic, and a large amount of cotton is brought by them yearly down the Ganges from Cawnpore, and down the Jumna from Bundelkhand¹. The greater part of this, however, does not remain in the district, but is taken by cut to Jaunpur, Azamgarh, and other districts from the river depots, or else is sent on by river to Muzapuri and Benares. Food-grains and linseed are shipped in large quantities, for both the eastern and western districts, from Chikar on the Jumna in Arail, and from Susa on the Ganges in Khairágarh. The value of the annual traffic of these places has been estimated at Rs. 74,000 and Rs. 1,05,000 respectively,² but of course a considerable amount of this goes to the Jisra and Sirsa-road railway stations. Stone is brought to Allahabad, by river, from the Partábpur, Deoria, and Rájápu quarries. Akbar's fort (*Lila' mubárah*, as it is called by the natives), was built of stone brought from the two first-named places.

In its means of communication Allahabad is perhaps the most favoured district in India. Situated, roughly speaking, mid-way by rail between Calcutta and Bombay, and between Lahore and Calcutta, it has been described, not without reason, as one of the chief centres of the railway system of India. The recent opening of the Rájputána line has tended to relieve both the passenger and goods traffic at Allahabad, but is said as yet to have done it no appreciable harm. If the projected line direct from Calcutta to Nagpur is carried out, Allahabad will, of course, lose some of its present central character as regards Calcutta and Bombay. The East Indian Railway enters the district on the east, not far from the Nahwai station, and runs through Khairágarh, over the Tons bridge, through Arail, and across the Jumna, by the iron gudel bridge,³ to Allahabad. Leaving the city, it proceeds through parganahs Chául and Kará, and leaves the district some nine miles west of

¹ For further information on this subject see the notice of the 'Trade' of the district in Part III. ² Settlement Report, 1878, p. 41. ³ Briefly described above. See also the article on Allahabad city, *post*.

Siráthu The stations are Nahwai, Sires road, Karchhana, Naini, Allahabad (where a small branch runs to the fort, in which there is a small station), Manauri, Bharwari, and Siráthu. It is also proposed to make a station at Ajhna, some six miles west of Siráthu. The length of the main line in this district is 82 miles 1 furlong 550 feet; and of the Jabalpur branch 24 miles 5 furlongs 185 feet.¹ The Jabalpur extension of the East Indian Railway branches off at Naini in Arail, and runs through that parganah and Bárah, passing the stations of Jasra and Shiurájpur, into Rewah.

The district is well supplied with roads. The four main metalled roads are
Roads. (1) the grand trunk road (2) the Fyzabad road, (3) the Jaunpur road; and (4) the Nágpur or Jabalpur road.

The first enters the district at the beginning of mile 468 and leaves it at the end of mile 543. Thus seventy-six miles of the
The grand trunk road. grand trunk road lie in this district, in parganahs Kiwáí, Jhúsi, Cháíl, and Kará. It crosses the Ganges at Dáráganj, by means of a bridge-of-boats in the dry season, and in the rains by a ferry. This road has been more than once described in other district notices. In this district it is well shaded by trees and there are road bungalows at Baraut (470th mile), Saudabad (480th mile), Jhúsi (494th mile), Tiwári Taláo (507th mile), Múratganj (520th mile), and Kamásin (538rd mile). The use of these may generally be obtained by the public on application to the collector or executive engineer. The road runs through the heart of the Allahabad city, passing under the Kotapácha railway arch, through the Khuldabad saráí, again crossing the railway by the crossing near the Dhúmanganj octroi outpost, and finally emerging into open country at the south west corner of the new cantonments and Karbala. The encamping grounds on this road are given on a later page. Sarais or hostalries for native travellers are numerous throughout its length. Among the principal ones are that at Hanumanganj, the Saráí Garhi in the city, and Imamganj between Púra Mufti and Múratganj. Numerous masonry tanks have been built, for the convenience of travellers, at places near this road, by wealthy bankers and others. The largest is that at Múratganj, which was built by one Chamru Lal, but its capacity for holding water is small in comparison with its size. On the steps down to the water are built a dancing-room (*ndeh-ghar*) and (on the opposite side) a women's bathing house, both highly ornamented inside with frescoes. At one corner is an unfinished temple. Other tanks are situated at Ssini, Tiwári Taláo, and at several places east of Jhúsi.

¹ Note by Mr Graham Pelling District Engineer E. I. R.

The Fyzabad road leaves Allahabad by the bridge-of-boats at Pháphámau, The Fyzabad, Jaunpur, runs through the parganah of Nawábganj, and so and Jabalpur (Sohági) on to the tahsil town of Soráon. It then passes about a mile to the west of the considerable town of Mau-Auna, and, after a course of over 17 miles¹ in this district, it enters Partábgarh near its 74th milestone. It has staging bungalows at Maláka (91st mile) and Amárganj (80th mile). The metalled road to Jaunpur branches off from mile 494 of the grand trunk road, a short distance east of Jhúsi, and runs through parganahs Jhúsi and Sikandra for 20½ miles. At its 15th mile it passes Phúlpur, the tahsil town, which is thus easily accessible from Allahabad. The 'Sohági' road to Jabalpur commences at the Jumna railway bridge, and runs southwards through Arail and Barah. It crosses the Jabalpur branch of the East Indian Railway between the sixth and seventh milestones, and has staging bungalows at Ghúrpur (9th mile) and Bansí (21st mile). It leaves the district at its 27th mile. Ghúrpur is a halting-place much used by travellers, from its proximity to the town of Karma, distant two miles east. Since the opening of the railway the traffic on this road has become very small: and it will, in consequence, be given up as a first-class road after its 10th mile.

Besides the above, there are metalled roads from Múratganj to near Manjhanpur, continued thence to Rájápur in Bánda as a second-class road; from Dáránagar and Kara to Snáthru railway station (6 miles); short roads from Sirsa to Sirsa-road railway station (3¼ miles), from Koh (encamping-ground) to Bharwári railway station (2 miles), and from Púra Muftá to Manauri (1½ miles), and from the Jumna bridge to Naini (2 miles). There are also the city and station roads of Allahabad itself, which will be described in the city article.

The unmetalled roads have, in the present year (1883), a total mileage within the district of 260½, as follows:—second-class roads 73, third-class roads 121, and fourth-class roads (village tracks) 366½ miles. Of these, the following are the most important.—(1) Allahabad to Mahla ghát on the Jumna, *via* Makhúpur (large bridge over the Sasur-Khadari) and Saráí 'Ákil, the main road to Bánda and much used; although now included in the fourth class, it is being raised and bridged for its whole distance. (2) From the last a road branches off,

¹Its mileage is not reckoned from the Allahabad end. The road used to terminate at mile 93 in the bed of the Ganges, but over a mile of it has been swept away, and mile 92 is not now a complete mile.

a little east of Saráí Ákil, to Karáí. (8) From Sirátha to Sháhpur (opposite the mart of Rájpur in Banda district), *via* Karáí and Manjhanpur. Both this and the last are important roads, Karáí being quite the most important place in this part of the district. (4) Allahabad to Khánjahánpur, *via* Nawábganj, and thence to the large town of Mánikpur in Partábgarh district. (5) From Muratganj (meeting there the metalled road from Bharwári railway station) to Ram Chaura ghát on the Ganges near Basehri, across the river this road runs nearly through the centre of the Nawábganj, Soráon, Sikandra, and Mah parganahs to Saráí Mamroz in the last of those, from Saráí Mamroz this road is continued eastwards (for a short distance only in this district) towards Mirzapur and southwards to Sirsa railway station, *via* Handia, crossing the Ganges between Handia and Sirsa. (6) Phulpur to Usmanpur (opposite Sirsa), branching off from the road last-mentioned at Phulpur. This indeed may be considered a continuation south of that road. It is described as "bad after Phulpur." (7) Jasra to Shurájpur, *via* Bárahi, bridged and raised as far as the last named place. (8) from Naini railway station, through the whole length of the trans-Jumna tract, of which it is the principal thoroughfare, to Drummondganj in Mirzapur district, *via* Karchhana railway station, Kohnár (crossing here the Tons and having a bungalow belonging to the Mándarjá), and Koráon. The numerous cross roads that connect the more important ones will be sufficiently seen from the small map prefixed to this notice.

The Jumna and Tons railway bridges, of which descriptions are given elsewhere in this notice, are the only important bridges in the district. The grand trunk road crosses the Bairágia nála by a masonry bridge of three archways, aggregating 61 feet width of waterway; and the Sasur Khaderi, in mile 510, by a bridge of similar construction, having 72 feet width of openings. The Sasur-Khaderi is also bridged at three other spots: on the road between Sirátha and Manjhanpur, on the metalled road to Manjhanpur from Bharwári, and at Mahkhpur on the Banda road. The Jaunpur road crosses the Barnan by a bridge of nine spans, of 80 feet each; and on the Soráon-Sikandra road there is a bridge, with a waterway of 130 feet, over the Manseta.

There are, altogether, twelve encamping grounds (*pardas*) on the principal roads in the district: those on the Jabalpur (Solungi) and Fyzabad roads belong to the zamindárs, and the remainder are the property of Government. Supplies are easily obtainable at all, with the exception of the one at Hanti, which is little used. There

are all provided with masonry wells, containing good water. The encamping-grounds are :—(1) on the grand trunk road, Baraut, Saidabad, Jhúsi, Alopí Bāgh, Púra Muftí, Koh Khirāj, and Sami; (2) on the Fyzabad road, Maláka, Sorāon, and Sultānpur; (3) on the Jaunpur road, Phúlpur, and (4) on the Jabalpur road, Kanti.

The principal ferries are those at Rājghát and Pháphaman, which are served by boat bridges during the dry months. Others of importance are Mánikpur, Gutni, Shahzādpur, Rám-Chaura, Kuresar, Mau-Saiaia, Lawán, and Sírā, on the Ganges; Sháhpur, Mahli, Manjhári, and Balua-ghat, on the Jumna; and Panása, on the Tons. All these and others are managed under the provisions of the Ferries Act (XVII. of 1878), and produce a considerable revenue.

In the following table are given the distances by road from Allahabad of the other principal places in the district. In the case of places off the main roads the figures are approximate only.—

Town or village	Distance in miles	Town or village	Distance in miles
Ahmadpur Páwan	11	Kanti	15
Andhawan	33	Karari (<i>via</i> Múratganj 33 miles),	25
Araul	4	Karchhaná (station 11)	13
Asrawa	8	Karma	12
Bárah	18	Kará	41
Baraut	28	Khíri	29
Barethi (in Mah)	16	Koh Khirāj	24
Barokhar	40	Kohurár	23
Bhúratganj (<i>via</i> Meja)	39	Korāon	35
Bharvāri	24	Koriyon	42
Chál	16	Kosam	28
Charwa	19	Kotwá	11
Dabáwal	10	Mahgaon	16
Dúrānagar	39	Makhápur	13
Dhokri	7	Maláka	7
Ghinpur Muhammadpur	25	Manauri	13
Ghúrpur	10	Mánda (<i>via</i> Meja)	38
Gohri	8	Manjhanpur	31
Handia	23	Mau-Aima	21
Hanumānganj	12	Meja	28
Ismáilganj (Tikri)	8½	Miohár	20
Jasra	14	Mirzāpur Chauhári	28
Jhúsi	4	Munshi-ká-pura	5
Kaju	21	Múratganj	21
Kahánpur	21	Nahwa (by rail)	34

Town or village	Distance in miles.	Town or village.	Distance in miles.
Nahai station (village is 6 miles), <i>Nawābganj</i>	4 29½	Samrat Buzurg <i>Shāhādpur</i>	41 33
Jachchhim Baria	31	Shikārpur (26 by rail)	26
Panāsa	19	Nikandra (id <i>l'hālpur</i>)	26
Phālpur	18	Si āthu (26 by rail)	38
Pūra Mufti	11	Siras	26
Rāmnagar	17	Siwalth	9
Saidabad	19	Sorāon	13
Salni	37	Sultānpur	21½
Salyid Sarāwan	15	Talāo Tiwāri	9
Sārai Akli	20	Umarpur Niwān	4
Sārai Mamraz	28		

There is little to be said of the climate of the district that would not apply to its neighbours. The northern portions of the trans-Ganges parganahs are considered, from their low position, somewhat malarious during, and immediately after, the rainy season. The climate of Bārah and Khairāgarh is the worst in the district. In the summer months the hot winds sweep across the stone hills with incredible fury, and the heat becomes extreme from radiation. In the rains the *mdr* soil favours the production of swamps, which effectually preclude locomotion. It is in this southern tract that the species of paralysis variously ascribed to wind stroke, eating *kadri dāl* (a kind of vetch), or exposure in the wet *mdr* soil while herding cattle, is so prevalent. No other diseases are confined to particular localities.

In May and June Allahabad city is credited with being one of the hottest places in India, but the same is often said of Agra and other cities in these provinces. The temperature is lowest about the beginning of January, and the 8th of that month is said to be the coldest day in the normal year. The highest normal daily temperature, 94.5°, is reached on the 25th of May. The highest maximum temperature observed during the ten years, 1870-79, was 119.8° on the 19th June, 1878. The greatest range in a year, during that period, was 83.8 in 1878. The most probable value of the mean annual rainfall of Allahabad is said to be 41.18 inches. For an elaborate account of the climate of Allahabad the reader may be referred to "Some Results of the Meteorological Observations taken at Allahabad during the ten years, 1870-79," by Mr S. A. Hill, B.Sc., Meteorological Reporter to Government, North-Western Provinces and Oudh. The following table summarises the statistics

for the years 1872-81, and is all that space will permit of being given here :—

Month.	Baro- meter.	Temper- ature of air	Rainfall in inches									
	Mean for 1875-81	Mean for 1872-81	1872.	1873	1874	1875	1876	1877	1878	1879	1880	1881.
Jan. ..	29 728	59 3	1 50	...	..	0 40	...	1 90	2 50	...		0 20
Feb. ..	29 677	65 1	0 20	0 60	..	0 30	..	1 10		..	0 20	.
Mar. .	29 555	76 9	0 20	0 50	..			1 10	0 10	..	...	0 70
April ..	29 425	87 2		..	..		...	0 20	0 40			.
May ..	29 326	92 2	0 30	...		0 90		.	1 00			0 10
June ..	29 199	92 3	2 70	.	7 20	3 10	1 30	2 50	0 30	7 30	0 50	4 90
July ..	29 213	85 1	14 30	16 70	12 70	19 70	10 50	2 10	7 10	4 70	8 90	10 00
Aug. ...	29 278	83 8	17 50	7 80	8 60	10 50	8 50	5 50	6 50	9 30	5 30	11 90
Sep. ..	29 372	83 1	5 70	6 80	6 80	6 40	4 00	0 10	5 50	14 40	1 20	3 50
Oct. .	29 552	77 0	...	...	.	0 20	5 70	3 80		3 20	..	1 00
Nov. .	29 677	66 6		...	.	..	.		...	.	0 80	..
Dec. ..	29 742	59 4	..	..	...	..	..	0 30	.	...	0 10	...
Mean or total of the year	29 479	77 3	42 40	32 40	35 30	41 50	30 00	18 60	23 40	38 90	17 00	32 30

PART II

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

A FEW unscientific details regarding the fauna of the district are alone required, as a scientific list will be found in the introduction to Vol IV of this series, and the accounts in former district notices leave little to add that is special to this district.

The horses bred in the district are small and poor, and this notwithstanding the large demand arising from the increasing use of ponies in the city of Allahabad and on the numerous metalled roads in the interior. This demand is met chiefly by importations from the Makhampur and Batesar fairs, held in the Cawnpore and Agra districts respectively. It is also, to a certain extent, supplied by the Kábuli merchants, but the better portion of their stock is usually disposed of further north. The European demand for Walers and Arabs finds its supply in the Calcutta and Bombay markets. Mules and camels are mostly brought from other districts, but there are a few Musalmáns in the city of Allahabad who combine the breeding of the latter with the occupation of carriers. With a view to improve the local breed of donkeys a Government stallion is kept at Pura Mufti.

As in most districts, the breeding of bullocks and cows is more attended to here than that of any other animals. Those found north of the Ganges are for the most part of an inferior quality, the prices of oxen ranging from Rs 6 to Rs 12. A buffalo, too, may be bought in Handia for as little as Rs 5, the ordinary price being from Rs 5 to Rs 7, while in Phulpur it rises to Rs 8. In Allahabad the prices of plough-cattle range from Rs 10 to Rs 20 for bullocks, and from Rs 6 to Rs 10 for buffaloes, but of course bullocks of a superior kind from Hansi and other places are often seen in the carriages of mahájans and country gentlemen. As much as Rs 200 is often paid for a really good pair of trotting bullocks. The price of cows may be said to be about Rs 5 or a little more, for every ser of milk they give. Large numbers of buffalo cows are kept in the city, as their milk is the best for making *ghí*. These animals are very valuable. Large herds of bullocks are brought from all parts of India to the Commissariat Department in Allahabad, and in the city the buffaloes of the conveyance contractor are of good quality. Merchants from Bhartpur sometimes pass through Allahabad with large herds of cattle, which they are taking down

country. These men travel as far as Calcutta. In Manjhanpur the sturdy little straight-backed bullock of Bānda is common; and the average price of bullocks in that part is as high as Rs. 20 for animals fit for ploughing. At Manjhanpur and Kauma, in pargannah Arail, large cattle markets are held, attended by people from this and other districts. Goats are common everywhere. What sheep there are, are found across the Ganges.

Thousands of head of cattle are annually lost in the district from foot and mouth disease (*lhangua*) and rinderpest (*chechak*, Cattle disease. *māṭā* or *sīṭā*). The former prevails chiefly during September-October, and the latter from January to July. Among other local remedies for the former, is the practice of keeping the animals affected tied up in mud or water as high as the fetlocks. The scientific treatment of these diseases has been mentioned in former notices, and is the subject of a special manual,¹ to which the reader may be referred. Other diseases of cattle, some of which may be merely varieties of the above, are known in the district by the names given below. *Gham khurwa* or *ghurwa* is said to be caused by eating a certain kind of grass, probably grass affected with some insect, it occurs only in the rains, produces swelling of the mouth and a discharge, but lasts usually for three or four days only, and is rarely fatal. *Jibhl*, as its name indicates, is an affection of the tongue; small blisters, like spines, appear on it, which are treated by the native practitioner by excision, it is not dangerous. *Mirki* is distinguished by small swellings (*gilti*) on the tongue. In *batās baghīha* the whole body swells, and the animal constantly turns round as if affected with giddiness. Other diseases are *mīthua*, *gūmr*, and *dhans*.

There are enormous herds of antelope and wild pigs in Khairāgarh and Bārah, where their inroads are a serious matter for Wild animals and snakes. the cultivator. The white deer of Khairāgarh is probably only an albino specimen of the ordinary black buck. A few specimens only have been shot. Ravine deer are common among the Bārah hills near the Jumna, and leopards are occasionally heard of in the same neighbourhood. The *nilgāde* is found, but is less common than it is further west. Wolves abound in the south of the district, and in 1880 became such a pest in the Khairāgarh tahsīl that the Government reward for their extirpation was temporarily increased. Allahabad is one of the nine districts for which a special staff of

¹*Manual of the More Deadly Forms of Cattle Disease*, by J. H. B. Hallen, Inspecting Veterinary Surgeon, Bombay Army, Calcutta, Office of Superintendent of Government Printing, 1872. See also Gaz., II (Aligarh), 506, III (Bulandshahr), 19, V (Budaun), 133, (Bijnor), 341, VI (Basti), 576, IX (Shāhjahānpur), 140.

shikāris for the destruction of wolves was entertained as an experimental measure by G O dated 24th August, 1882. The Government reward is now Rs. 4 for a full grown male wolf, Rs. 5 for a female, and eight ānas for a cub. Occasionally a tiger is heard of among the hills on the borders of Rowah and Mirzāpur, but it is at exceedingly rare intervals that one is shot within the district. In the six years, 1876-1881, 283 persons were reported killed by wild animals, and 600 by snakes. The municipality of Allahabad offers a reward of four ānas for each cobra killed. Recently (G O No. 2478, dated 22nd July, 1882) sanction has been given by Government to the entertainment in each district of these provinces of a staff of Kanjars, or men of similar caste, for the systematic destruction of venomous snakes. These men receive a fixed rate of pay (Rs. 2 per mensem), and a reward of two ānas for every venomous snake over 20 destroyed by each man in any month. Nearly all the cases of snake-bite in the district occur in the Khairāgarh tahsil, where the cobra is the chief enemy, but the *karait* and Russell's viper are also said to be found, although as to the latter there is some doubt.

The usual species of game-birds are plentiful, and the great Indian bustard, which, according to Mr Hume, is not found below Allahabad north of the Ganges, or in the North West or Provinces north-east of the Jumna, is (according to a local authority) not uncommon on the stony hills and intervening grassy plains of Khairāgarh and Bārah. The only place in the district, except the city of Allahabad, where there is any trade in wild fowl and birds plumage is Phulpur.

The Ganges, Jumna, and Tons and the numerous jhils north of the Ganges, afford employment to the classes that generally combine fishing with cultivation. If the recent census returns can be trusted, the number of persons that derive subsistence from fishing is very small only 482 in the whole district, of whom 200 are shown under the Allahabad municipality. The price of fish is said to have increased greatly of late years, the better kinds fetching as much as six ānas a ser, but, owing to the great waste of fish and the indiscriminate destruction of young fry, this is not surprising. The names of the kinds usually caught have been given in former notices. The Jumna fish are said to be more esteemed for food than those of the Ganges.

Like the fauna, the flora of the district must be treated briefly. The trees of the district are identical with those described in Muttra and other notices, and the most noteworthy have been mentioned in Part I.

In the tract under the Kaimúrs in the south of pargānah Khairágarh self-sown *pīpal* trees are found in very great numbers. In the village of Pahtia there are some thousands of them. Not long ago as much as Rs. 600 to Rs. 700 per annum was paid for the privilege of collecting the gum (*lákḥ*) that exudes from them. The fruit is eaten by the poorer classes. The *gúlar* is rare in this district, being chiefly found to the south of the Jumna.

The *jhar bairi* or jungle *bair* is very common in Khairágarh, and there and in Bárah are found the principal *dhák* jungles in the district. Near the city, groves of guavas, oranges, custard-apples, plantains, *karaunda*, *jáman*, &c., cover a considerable area and yield immense profits. Arrangements are made every year by the Collector, under the superintendence of the Director of Agriculture and Commerce, for keeping up the magnificent avenue of trees along the grand trunk road and other roads in the district, and also for extending the avenues. A sum of about Rs. 700 yearly is spent on this, in addition to a sum of uncertain amount, approximating, as nearly as possible, to the full amount realized by the sale of cuttings and loppings during the previous year. A nursery for young trees is kept up in the Khusrú Bágh in Allahabad, and minor ones at some of the road bungalows. Attempts are being made at the Khusru Bágh to naturalize exotic trees, such as the Eucalyptus, &c.; and a sum of Rs 700 is allotted for this purpose.

The principal grasses of the district are :—*dáb*, affording excellent pastur-

Grasses.

age; *kusa* or *káns*, the pest of the cultivator, confined almost entirely to the Bundelkhand tract; *swaren*, found generally in groves or under the shade of trees, running from nine inches to a foot in height, with seed vessels on the top of the stalk, and used as food for cattle; *lambhera* and *dhaura*, found in rice-fields, used for feeding cattle, and occasionally eaten by the lower classes, *akra* and *bathuol*, found in wheat and barley fields and used like the last; the various water grasses, *tinnti* and *pasar*, kinds of wild rice; *narai*, a kind of reed, of two varieties, one found in most *jhils* and used for thatching and fodder, the other (called also *narkul*) used for making mats and found in the Mau-Aima and Kánti *jhils*; *kúni behra* or *koka behra*, the seed of which is eaten, and *karemba*, a jointed grass-like *dáb*, which is eaten as a vegetable. The *siwár* is chiefly found in the Tons. Land-grasses not used as food for men or animals, are the *sarpat* and *gándar*; the former is found in small quantities along the edges of fields and *bághs*, and on larger areas in the lowlands of the Ganges, the latter is chiefly found in the lowlying lands to the south of Arául and in the *már* lands

of Khairāgarh and Bārah. These grasses are used for thatching, from the *sarpat* are also made screens, ropes and chairs, and from the stalks of the *yāndar* brooms. The root of the latter (*khas*) is made into screens for cooling rooms in the hot weather.

The system of agriculture pursued in this district has been elaborately described by Mr Porter in his settlement report. Allowing for minor differences of soil and climate, the system pursued does not appear to differ materially from that followed in neighbouring districts and the description given in the Azamgarh notice may suffice, with little variation, for this district. The agriculturist, here as there, reckons the seasons by *nakshatras* or *nakhats*, and a useful table showing the corresponding period according to the English and *fush* years will be found in Mr Porter's settlement report. But it would be out of place here to quote this table, which, by the-by, holds good only for the year for which it was compiled. Nor need we encumber these pages with the proverbs by which the native farmer contrives to bear in mind the duties and anxieties that each season brings. The agricultural year commences officially from the 1st of July but from the native point of view, the 1st of *Asārh*, corresponding to about the 7th of June, is the date of commencement. No real work is done, however, till the first fall of rain, known as *dongra*. Ploughing and sowing for the autumn crop are generally finished by the end of *Asārh*; the earlier *kharif* crops are reaped in the end of *Kuār* and beginning of *Kārtik*, the later in *Aghān*. Sowings for the spring crops commence in *Kārtik*; the crops are cut in *Chait*, and by the middle or, at furthest, the end of *Baisākhi* have been threshed, winnowed and stored. Such is a very summary outline of the cultivator's work; but the times mentioned do not apply to all crops. Agricultural implements present no peculiarities sufficient to detain us. The cattle are usually bullocks of the small country kind, buffaloes being seldom employed.

Irrigation is obtained entirely from ponds, tanks, *jāils*, and wells the rivers cannot be utilized for this purpose, and canals are non-existent. The methods of watering are similar to those in vogue elsewhere, the only difference perhaps being in the names locally used. The wells are of three kinds, the ordinary masonry and earthen, and a third kind intermediate between the two. The local name for the last is *putli*: it is a small earthen well, lined with large curved bricks laid one above the other, but not joined with cement of any kind. The lever (*dhenli*) well is not found in this district. Occasion-

ally, but very rarely, the lever method is used for raising water from rivers. All wells are, as a rule, worked by bullocks, not by men. A comparison of the areas irrigated at the penultimate and last (current) settlement shows a slight increase, from 31.9 to 36.6 per cent., in the proportion of irrigated land to the total land in cultivation. The absolute increase, however, has been greater, owing to the extension of cultivation; and the total increase in irrigation in the interval just mentioned was 21.5 per cent, distributed as follows:—trans-Jumna, 37.9; trans-Ganges, 25.5; Doáb, 5.9. Mr Porter estimated the number of wells in the whole district, at the completion of the recent settlement, to be 22,349, of which 9,066 were masonry. Of these more than one-half had been made since the previous settlement.

By the measurements made during the recent settlement, the total area covered by water was 89,102 acres; this gave
 Area irrigated from ponds. 2.2 acres of irrigation to every superficial acre under water. Deducting sacred tanks, which are numerous and from which irrigation is not allowed, the average may be placed at 2.5 acres of irrigation to every acre under water from which irrigation is actually practised. Mr Porter enumerates no less than 42 principal *jhils*, varying in area from 2,508 acres (that of the Alwára *jhil* in parganah Atharhan) to 37 acres (that of the Badá Tál in Nawábganj).

With the exception of the great Alwára *jhil*, noticed above, nearly all the *jhils* are situated in the trans-Gangetic tract, which has no less than 8,647 acres under water. The chief of these are the Tál Jogi (911 acres) in Soráon, the Ananchha (1,823 acres) and Rauwai (569 acres) *jhils* in Sikandra, the Basna *jhil* (432 acres) in Mah, and the Kiwái Buzurg (407 acres) and Upardha (445 acres) *jhils* in Kiwái.

On the low land between the civil station of Allahabad and the fort a sewage farm has been established. Fertilized by the
 Manuring city sweepings the land here grows magnificent crops, and the example thus set is said to encourage neighbouring cultivators to adopt the same process. In the rest of the district sewage has not yet been popularized, and the old-fashioned sources only are resorted to. In most places the rotation of crops is simply *kharif* one year, *rabi* the next. The only exceptions to this general rule are Káchhis' land, where vegetables
 Rotation of crops. are grown all the year round, and the low-lying clay lands, which bear an annual crop of rice. As maize is but little grown, double-cropping is confined almost entirely to the manured lands around the village

into and to the rice lands. In these last it consists chiefly of gram, *masūr*, linseed, &c., sown after a crop of early rice.

The following statement shows, for each of the natural divisions of the district, the area under the principal crops of both crops areas. harvests during the measurements that preceded the current assessment of land revenue. In the trans Jumna tract were included for the purposes of settlement eight villages that belong to Mirzapur district, so that the totals given are slightly in excess of those for the Allahabad district alone. Another defect in the statement is the large area shown under pulses (chiefly *arhar*) in the Doab and trans-Ganges tracts; these would more properly have been credited to cotton in the first and to *bdjra* and *jadr* in the second (see Settlement Report, p. 15) —

Crops.		Doab.	TRANS- GANGES.	TRANS- JUMNA.	TOTAL.	
		Area.	Area.	Area.	Area.	Per cent.
		Acres.	Acres.	Acres.	Acres.	
AUGER.	<i>Jadr</i>	23,544	7,838	18,167	49,548	4.8
	<i>Bdjra</i>	21,379	14,172	46,531	78,982	7.4
	Cotton	12,685	2,575	24,896	41,153	4.0
	Indigo	2,170	6,167	505	8,842	0.9
	Pulses	43,940	48,079	21,330	113,349	10.7
	Indi s-corn	6	1	82	89	...
	Small millets	318	632	24,187	25,137	2.4
	Rice	24,029	53,744	77,730	155,003	15.0
	Hemp	183	390	538	1,111	0.1
	Oilseeds	9	43	1,843	1,895	0.2
Total		138,182	131,66	209,808	479,133	45.5
SPRING.	Wheat <i>gachhail</i>	25,731	29,401	24,729	79,861	7.7
	C <i>jai</i> barley	24,848	52,939	24,850	102,637	10.5
	Burns	42,119	12,147	29,736	94,001	9.1
	Gram	43,438	13,475	50,778	107,691	10.6
	Peas	8,164	91,888	9,059	109,111	10.9
	Pulses (<i>masūr</i>)	735	618	7,787	9,140	0.9
	Oilseed	198	2,995	15,433	18,626	1.8
Total		186,733	181,300	182,805	550,838	51.6
MISCELLANEOUS.	Sugarcane	1,061	14,101	2,191	17,353	1.7
	Poppy	1,779	70	1,774	3,623	0.3
	Tobacco	436	608	165	1,209	0.1
	Gourds	1,62	793	208	2,623	0.2
	Garden crops	1,493	822	403	2,718	0.1
	Betel (<i>pān</i>)	10	98	1	109	...
	Grass for grazing ... ..	...	93	1,608	1,701	0.2
Total		8,941	16,592	7,468	33,001	3.9
GRAND TOTAL		227,841	219,552	397,483	844,876	100.0
DOAB		18,486	8,508	21,728	48,722	4.7

Regarding the crops themselves there is little to be said for this district that would not be repetition of the accounts given elsewhere in this series. For a general view of the cultivation of ordinary crops reference may be made to the Azamgarh notice, and also to the manual on *Field and Garden Crops of the North-Western Provinces and Oudh* (of which Part I. has recently been published by the Department of Agriculture and Commerce). A few brief notes having special reference to this district may be taken from the settlement report. Among autumn crops, the large millet *juár* is known in this district under two varieties—the *bhamra* or *látika*, a dwarf species running from three to four feet in height, and the *badarwa* or *agham* standing seven or eight feet. Of these, the latter is best for fodder. *Juár* is grown in all the three tracts of the district, but chiefly in the Doáb. The small (bulrush) millet *bágra* is sown chiefly in high-lying, light sandy soil, and abounds on the high banks of the Ganges, Jumna, and Tons. Cotton is one of the chief staples in the Doáb and trans-Jumna tracts. Of the three varieties known in the district, *lapás*, *radya*, and *manúz*, the first is the commonest, and is sown especially on the banks of the Ganges and Jumna.

There is very little indigo cultivation in the district, the few factories that exist being confined almost entirely to the trans-Gangetic parganahs. Mr. Porter mentions that there is a strange antipathy among the tenants to growing indigo, although advances are given for sowing it at the rate of Rs. 3 per *biḡha* (an acre equals 1 *biḡha* 15 *biṭwas* 10 *dhúrs* in Allahabad) for the autumn-sown crop and Rs. 5 for that of the spring. There is nothing special to remark concerning pulses of either the autumn or the spring harvest. Arhar is the chief of them, under the three varieties known in this district by the following names —*rahmuniyán*, having small and red seeds, *ramrúhra*, seeds rather larger and light yellow in color; *barhárha*, large and black seeds. Indian-corn or máize is chiefly confined to the neighbourhood of the city, the settlement crop-returns show only 89 acres in the whole district. The small millets (*lákun*, *sáwán*, *marúa*, *chena*,) are very little cultivated, but *kodon* and the pulse *mothi* are about the only crops that will grow on the stone hills of Bárah and Khairágarh. Rice is one of the staple crops in the trans-Ganges and trans-Jumna tracts, and is also considerably grown in the Doáb. Of *agham* or late rice, confined almost entirely to the trans-Gangetic parganahs, Mr. Porter enumerates 37 different varieties, which need not be enumerated here. Of early or *kuárí* rice 29 varieties are given. The third main division of rice crops, the *boron* or *jethi*, is sown along the edges of the Ganges and Jumna.

The last is not an article of trade, being generally sown by Malláhs for their own consumption. The area under rice was in the settlement years 15 percent of the entire district area. Hemp (*sau* or *sansai*) is little grown, but its cultivation is said to be on the increase, as the price has gone up much of late years.

Oil seeds, with the exception of linseed, are grown much the same here as elsewhere. Linseed, which in other districts is usually grown mixed with spring crops, is here (in the lowlands across the Ganges, and in the *mdr* tracts south of the Jumna) grown alone. The seed forms the export staple of Khairágarh, and is sent in large quantities down the Ganges to the eastern districts and Calcutta. Wheat is one of the chief spring staples, especially in the Doáb parganahs. The varieties known here are (1) *dudhia*, large, white, beardless; (2) *murliwa*, small ditto ditto (3) *kathia*, large, red, bearded; (4) *rakna*, small ditto. The two first named are grown generally in the Doáb and trans-Ganges, and also in the better or northern portions of the trans Jumna parganahs. The red varieties abound in the *mdr* land of Bárah and Khairágarh. Barley is a very common crop in this district, occupying in the settlement year more than a fourth of the total crop area. Gram occupied 10 per cent., and is grown especially in high lying lands. Peas (*matar*) occupied nearly 4 per cent. The three varieties known here are *ujarkai*, *harthara*, *chaptai*. The last, also called *kadri*, is said to be the cause of the paralysis already referred to as prevalent in Bárah and Khairágarh. Sugar-cane, here as elsewhere one of the most valuable crops grown, is confined to the trans Ganges parganahs and the north of the trans-Jumna tract. The almost total abandonment of sugar cultivation in the rest of the district may be due either to the unsuitability of the soil or to the small number of skilled agriculturists. The number of disused stone sugar mills found in almost every village, proves that at some former period this crop was cultivated to a much greater extent. The area under poppy was very small, being 3 only. The remaining crops, tobacco, gourds, garden crops, betel and *singhara*, call for no special remark.

The number of ploughings, the amount of seed per acre, the number of weedings and waterings, the times of sowing and cutting, and the average outturn in grain per acre, of all the above named crops, will be found in the settlement report; and, as these details have so frequently been given for other districts, it may be sufficient to refer the reader to the source mentioned.

It is impossible to make a comparison between the condition of the district, as regards agriculture, at the commencement of the current and previous settlements, as

was done in the case of most other district notices. Mr. Porter was unable to obtain crop-returns for the settlement preceding the one he completed, and was unable, therefore, to state how far the agriculture of the district had been improved by the introduction of better staples

A list of all the destructive insects and diseases that affect the various crops cannot be given here. A fairly complete enumeration and description of them will be found in Mr Crooke's *Rural and Agricultural Glossary*. Some account of the commoner enemies of the crops has also been given in the Mirzápúr notice.

We have no record of the state of Allahabad during any of the numerous famines that happened before 1770. In that year¹ Colonel Primrose Galliez, commanding at Allahabad, had been ordered to form a depôt of grain in the fort, for the subsistence of his garrison in case of emergency

Subsequently, as his situation was deemed less precarious than that of the Lower Provinces, he was directed to forward all the grain he could spare at once to Behár; and to despatch, as soon as possible, to Patna any further supply he could get. He replied to the effect that he was unable to comply with the instructions, as the amount of grain he had been able to collect was only sufficient for the subsistence of his troops for a month, while the prospects of getting more were very distant, as the people of Shujá-ud-daula kept stopping the grain boats, and that, when they were compelled to release them by *parwánahs* which Colonel Galliez procured, they only did so in order to stop them at some other place

The famine of 1783-84, or the Ohálisa as it was called by the natives, appears to have been one of the most severe that has ever happened in the North-Western Provinces, and Allahabad, though scarcely in such a bad state as Agra, must have suffered severely. Natives date events from the Ohálisa as we do from the Mutiny.

In 1803-4 a famine was brought about by the combined effects of drought, and of the shortsighted policy of the British Government. On 14th November, 1801, Allahabad had, with other territory, been ceded to the Marquis of Wellesley by the Nawáb Wazír, Sa'adat 'Alí Khán. His land assessment was maintained in 1802, and although it was very severe, the people were able to pay up pretty well, in consequence of the exceptionally good autumn harvest of 1802. They were, however, in a state of great destitution, having suffered from native misrule for many years. Such were the circumstances under which the triennial settlement was made, and, with the imposition of heavier revenue rates, came

¹ "Report on the Past Famines in the North-Western Provinces," by C E R Girdlestone

bad seasons to add to the exhaustion of the district. On 20th July, 1803, the collector applied for a large sum as *takdvi*, or loans, to the cultivators, to enable them to replace their cattle which had died of drought. The Board of Revenue at once allotted Rs. 94 123 for the purpose, and recognised the expediency of suspensions of revenue. At their suggestion a proclamation was issued from Fort William, on 27th September directing that a bounty (Rs. 19 per 100 maunds on all grains, except wheat and barley, for which the bounty was Rs. 22) should be paid on all grain imported into the city of Allahabad from Bengal within three months. False hopes were excited at the end of September, by a partial fall of rain but it was found that, on account of the *khari* crop alone, suspensions of revenue had to be made in Allahabad amounting to Rs. 1,81,000. The distress was fearfully aggravated in January, 1804. In that month the collector wrote that the prospects of a good *rabi* crop, or rather of any harvest at all, were fading away daily, although the peasants were making the most of their wells. This state of affairs was aggravated by the depredations of the Baghelas in Barah, and the proximity of the Marhattas to the line of the Jumna. He demanded a further grant of *takdvi*. The suffering was worst in the trans-Jumna parganahs and in the Doab though here and there in the latter the wells caused plots of ground to yield tolerable results. At last, in June and July, 1804, rain fell so copiously that all fears vanished. Revenue, however to the amount of Rs. 1,60,463 was remitted.

In 1819 Allahabad seems to have been again in a bad plight, as the collectors of Agra and Aligarh had orders, in the course of the autumn, to export grain largely to this district.

but there is no account of this scarcity now available. The district of Allahabad was slightly removed from the area of the severest distress in the famine that prevailed in the North-

Western Provinces in 1837 and 1838 but still considerable distress was felt in it. In July and August, 1837, the Ganges had only risen eight feet above its lowest level, while, at the corresponding time in the previous year it had risen to twenty four feet, even though the rains were late in commencing. In September rain fell in torrents for some hours. Instantly all anxiety concerning famine ceased. The people, however, were soon deploring the partial character of the fall and its insufficiency. Neither storehouses nor grain boats were safe from attack; and the public roads were dangerous to travellers, owing to the number of armed men that were roaming about in quest of plunder. By the end of 1837 it was evident that the *khari* had to a great extent failed and that, owing to the protracted drought, the *rabi* was in the greatest danger. From the trans-Jumna parganahs came reports as bad as those from

the Doáb. Mr. Girdlestone's report tells us nothing further regarding the course of this famine in this district, but it may be gathered from the omission that the suffering during the spring of 1838 was not such as to excite attention, at least in comparison with the condition of Cawnpore, Agra, and other districts farther north. Its neighbour Fatehpur is regarded by Mr. Girdlestone as having suffered slightly, in comparison with other districts. No remissions of revenue appear to have been made in Allahabad, the net balances of revenue in the years 1245 fash and 1246 fash were only Rs. 1,263 in each year.

Next in the list of dearths comes that of 1860-61. Again Allahabad suffered to a much less extent than did the upper half of the Doáb. The district was greatly troubled by the irruption of numerous bodies of starving villagers from the more seriously affected parts, wandering about in search of food or work. On 18th July, 1860, the then Lieutenant-Governor, Mr Edmonstone, wrote that from Allahabad "accounts little less alarming (than those received from Meerut and Western Rohilkhand) of want of rain and dearness of the necessaries of life have been received." Grain never seems to have been altogether wanting, and the state of affairs may be said to have been a distress rather than an actual famine, it was the culminating result of the bad harvests of 1858-59, when the weather was unfavourable, and the effects of the mutiny still continued to be felt. In 1865 the trans-Jumna parganahs were supposed by many to be on the very verge of a famine, and wheat was selling in Allahabad itself at the rate of 11 and 12 sers the rupee. The darbár of Rewah was induced to suspend the levying of transit duties on grain till the *rabi* was gathered, so as to allow of supplies being brought from Jabalpur, where wheat was selling at 32 sers the rupee. A timely fall of rain in January, 1866, however, dissipated all fears.

A heavy fall of rain in the beginning of June, 1868, was succeeded by a month of dry weather and parching winds.¹ In the middle of July, the monsoon re-appeared, but gave way to another interval of drought which lasted until the 13th September. Then came a violent storm over the Allahabad district. At the beginning of the spring season of 1869 there had been great loss, and there was imminent danger of famine. At the same time the drain upon the stores of grain for the relief of the Panjáb, Rájputána, and Bundelkhand markets was enormous. So far as agricultural prospects were concerned, the famine season ended with the rains of 1869, which, though deferred

¹ From "a Narrative of the Drought and Famine which prevailed in the North-Western Provinces during the years 1868-69-70," by F. Henvey

till late in July, were abundant but for some time prices continued to go up, notwithstanding the improvement. Famine may be said to have disappeared by the end of October, 1869. On 11th December, 1868, the Lieutenant-Governor issued an appeal to public charity. Government undertook to provide for those able to work, but invited help for the young, sick, aged and infirm. Contributions would be doubled by the State and sums already subscribed were to be notified as contributions to the general fund. Monthly subscriptions were recommended until the issue of the season should be apparent, and the distress diminish or increase. A central committee was appointed at Allahabad. On 17th February, 1869, in consequence of the prospect of a fair spring harvest and the brisk grain trade that had been carried on for some months,* the Lieutenant Governor withdrew the appeal. In August, 1869, the funds in the hands of the Central Committee were exhausted, in consequence of the prolonged distress. The Government then accepted the responsibility for further charges, and the committee ceased to act on October 4th. In May, 1869, 8,000 to 10,000 labourers, in round numbers, were on relief rates of wages. Allahabad passed through two very critical periods: the first in September, 1868, before the heavy storm of the 18th and 14th, which came just in time to save the autumn harvest from utter destruction; the second in October, 1869, when long-continued and heavy rain seemed likely to destroy the *khairi* grains on which the people depended for replenishing exhausted stocks. It was only in the parganahs of Bārah and Khairāgarh that actual famine can be said to have prevailed in this district. There the poverty and distress were greatly aggravated by the peculiar paralysis produced by eating *kesari dāl*. In January, 1869, poorhouses had been opened at Shikrājpur, Surwal, Khiri, and Koraon. Subsequently, however, it was found more expedient to open a general poorhouse at Meja, where paralytic cripples might find shelter. This poorhouse was afterwards made a permanent institution, supported by contributions from the great landholders, whose estates constitute a large portion of the tahsil. Labour relief was afforded by raising and aligning fifteen district roads, and by constructing reservoirs at Meja and Kharkh. It is said, with regard to the grain traffic, that the flow of grain up to February, 1869 was from east to west, and that, according to the statements of the dealers at Sirsa, all came from Bhāgalpur. In December, 1868, the stations were crowded with grain from Agra. After the fall of rain up-country, the traffic was reversed, and the grain was transported eastwards.

The Bengal famine of 1873-74 was only felt in this district in Bārah and Khairāgarh. No relief works had to be instituted, but additional poorhouses for cripples were tempo-

rarily opened at Bárah and Shmrájpur. In 1877-78 the distress in this district was at no time so severe as to deserve the name of famine. It was worst in July, 1878, but timely rain then averted it. A relief work at the Sirsa-road railway station was opened as a tentative measure, but was found to be unnecessary. A branch of the Meja poorhouse was opened at Shankargarh for a time, and private charity was dispensed at the Colvin hospital in Allahabad.

The city of Allahabad draws its chief supplies of kankar from the beds at Lawáin in parganah Arail, thence it is brought by boat to the *ghát* near the fort, and afterwards carried by cart to wherever it may be wanted. It is delivered, cleaned and stacked on the roads where it is required, at the rate of Rs. 5 per hundred cubic feet. The quality is inferior. Besides the Lawáin quarries, there are other, but minor, ones. As mentioned in Part I, limestone useful for building purposes is brought by rail from Shmrájpur and by boat from Partábpur. Its cost, delivered in the rough at Allahabad, is 12 ánas a cubic foot. Ordinary lime is made from *kankar*, got from the Lawáin bed and elsewhere, and is burnt with wood or charcoal. Stone-lime for whitewash obtained from Manikpur and Kutni on the Jabalpur line and delivered in Allahabad, costs the traders 10 ánas a maund. These sell it at a profit of from two to six ánas. *Pakka* bricks, 9 inches by 10, cost Rs. 8 a hundred at the works. Unburnt bricks can be purchased or made for Re 1 or Re 1-8-0 per hundred. Country made tiles, whether flat or half-round, cost from Rs. 2-8 to Rs. 3 per hundred.

The price of wood varies greatly. Sáki or sál (*Shorea robusta*) in logs costs about Rs. 2-2 per cubic foot, in scantlings, Rs 2-13-6, sissoo or shisham in logs, Rs 1-5. Bamboos are usually sold by the hundred, large ones fetching about Rs 49, and small ones Rs. 2-6-6 per hundred. Mango wood cut and stacked for firewood in Allahabad costs Rs 26 per 100 mds, *mahua* and other common wood, a little less. Allahabad city is chiefly supplied with firewood from stations on the Jabalpur line, such as Máikundi, Dabaura, and Mánikpur; other kinds of wood come in large quantities from Bahrámghát.

PART III INHABITANTS, INSTITUTIONS, AND HISTORY

The earliest recorded enumeration of the population of the district is that published in the *Memoir on the Statistics of the North-Western Provinces* in 1848, but it was admittedly of little or no value, being based upon estimates sent in by police and revenue officers at various periods during the preceding eight years. It is sufficient to state that it made the total population 710,268 in 1848, and that five years later, at the first real census, in 1853, the total was returned at not far short of double that figure.

It will save space, and also facilitate comparisons, if the main results of the four censuses that have been taken be shown in a table, thus —

Census of			Total population.	Hindus.	Muhammadians and others.	Density per square mile.	Increase or decrease.
1853	...	...	1,379,788	1,199,927	179,861	495	...
1865	...	...	1,406,634	1,212,123	193,502	507	+26,836
1872	...	...	1,336,241	1,211,778	124,463	508	-10,533
1881	...	...	1,474,106	1,272,408	201,698	520.3	+17,865

The variations in the returns by the different enumerations do not, it should be observed, necessarily represent corresponding changes in the population. They are due in part to the varying accuracy of the different censuses. The subject has been discussed at length in the recent census report (section III), and all that we need say here is that, taking the figures for males only, the percentage of increase in the nine years, 1872-81, was in this district 8.5, while the average rate in the 17 districts that constituted the 'area of increase' was 5.11.

Of the last census alone is it worth while to give details. The following table gives the total and female populations by religions for each tahsil:—

Census of 1881

Tahsil.	Hindus		Muhammadans		Jains		Christians		Others		Grand total		Density per square mile.
	Total	Female.	Total.	Female.	Total	Female	Total.	Female.	Total.	Female.	Total.	Female	
Allahabad ...	286,400	114,696	75,422	37,765	140	78	6,016	2,370	81	3	318,059	155,112	1,016
Sirâtha ..	104,450	51,809	18,935	9,819	...	..	1	...	...	..	123,386	61,658	522
Manjhanpur	108,221	53,836	12,062	6,231	...	..	...	...	...	..	120,283	60,067	499
Sorâon ..	157,768	79,869	27,111	14,153	..	...	15	5	..	...	184,894	94,027	754
Phûlpur ..	151,618	75,850	21,378	10,930	..	..	5	...	..	...	173,001	86,780	606
Handia ..	165,420	81,172	19,334	9,946	...	..	...	...	...	...	184,754	91,090	624
Karehkhana..	115,113	56,984	8,913	4,397	2	..	37	15	..	..	121,094	61,396	472
Bûrah ..	51,579	25,605	1,851	897	...	..	...	...	..	..	53,430	26,502	206
Meja ...	181,839	90,595	10,166	5,041	195	10	5	...	...	...	192,205	95,744	291
District total.	1,272,408	630,576	195,201	99,221	337	186	6,079	2,390	81	3	1,474,106	732,376	520 3

The area in 1881 is given in the census forms as 2 833 1 square miles ; and the population, 1,474,106, was distributed amongst five towns¹ and 3,504 villages, the houses in the former numbering 31,110, and in the latter 257,537. The males (741,730) exceeded the females (732,376) by 9,354, or '6 per cent. of the total population only. The density per square mile was 520 3 ; the proportion of towns or villages per square mile 1 23, and of houses 101·8. In the towns 5 46 persons, and in the villages 5·6 persons, on an average, were found in each house. In the nine years between 1872 and 1881, the total population had increased by 77,865, the increase in the males being 25,660 and in the females 52,205. The total increase amounts to 5·5 per cent. This higher rate of increase among females points to greater accuracy in their enumeration at the recent census.

Following the order of the census (1881) statements, we find the persons Christians by race returned as Christians belonging to the following principal races :—British-born subjects, 1,902 (239 females) ; other Europeans, 1,407 (750 females) , Eurasians, 1,817 (944 females) ; Armenians, 43 (21 females) , natives, 910 (436 females). The sects of Christians represented in Allahabad were the Churches of England and Rome, Presbyterians, Baptists, Methodists (Wesleyans and unspecified), Armenians, and Lutherans.

The relative proportions of the sexes of the main religious divisions of the population as returned by the census were as follows :—
 Relative proportion of the sexes of the main religious divisions. Ratio of males to total population, '5032 ; of females, '4968 , of Hindus, '8632 , of Muhammadans, '1324 ; of Christians, '0041 , and of Jains, '0002 . ratio of Hindu males to total Hindu

¹ Daraganj (13,159) is set down in the census papers as a separate town. It is, however, a part of the municipality of Allahabad.

population, 5044 of Muhammadan males to total Muhammadan population, 4917 of Christian males to total Christian population 8068 and of Jain males to total Jain population, 4481

Of single persons there were 291 570 males and 191,171 females; of married, 408,896 males and 409,608 females and of widowed, 46 261 males and 128 602 females. The total minor population (under 15 years of age) was 529,062 (255 095 females), or nearly 36 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given —

	HINDUS.						MUHAMMADANS.					
	Single.		Married.		Widowed.		Single.		Married.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years	152,427	141,813	10,866	18,780	221	286	24,553	24,018	341	830	13	13
9-14	47 643	18 716	29,035	42,814	667	768	9 490	5,389	1 417	3 749	54	54
15-19	17 702	1 867	28 403	36,344	1,012	949	2,601	912	3 779	5,332	74	1
20-24	10,419	627	27 104	59,034	1 777	2,124	2 000	349	4,946	2,806	209	2
25-29	7,998	486	49,958	58,347	3,037	4,395	923	190	6,977	9 266	335	5
30-34	7 970	571	27,570	33 936	7 083	16,443	663	200	12 960	2,699	779	29
35-39	2,690	354	29,269	43 166	2,312	26,434	262	118	9 733	7 251	929	34
40-49	2,023	102	23,345	16,037	8,690	27 418	109	70	5 722	2,7 3	1 134	49
50 and upwards	1,361	4	18 328	6,024	10 190	32,857	94	81	2,664	1 101	1 700	5,1
Total	246 729	181,322	234 188	337 153	40 913	11 007	42,003	31,307	43 739	81,538	9,329	16,3

Of Christians three males are returned as married under the age of 10 years, and two males and two females between 10 and 15 There was no Christian widower or widow under 15 years of age.

Of the total population, 128 003 (73,360 females), or 8.6 per cent., are

Distribution by birth-place.

Of the total population, 1,418,587 (720,617 females), or 96.2 per cent., are returned as unable to read and write and not

Distribution according to education.

under instruction; 41,921 (1,908 females), or 2.8 per cent., are shown as able to read and write; and 13,598 (851 females), or nearly one per cent., as under instruction Of those able to read and write 31 050 (483 females), and of those under instruction 8,320 (229 females), were Hindus The Muhammadans who came under

these categories were 7,313 (162 females), and 3,946 (99 females) respectively. Of Christians, 3,461 (1,260 females) are returned as literate, and 1,308 (523 females) under instruction.

The census returns exhibit the number of persons of unsound mind by infirmities persons of unsound age and sex for all religions represented in the mind district—the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religions of their parents. The total for all ages was 178 (69 females), or 012 per cent. The largest number of males (31) were of the ages from 30 to 40 years, and of females (20), from 20 to 30. In this category, 7 males and 8 females are returned as of ages “over 60.” Distributing them by religions, Hindus thus afflicted were 132 (46 females), of all ages from under five upwards, the highest numbers being 31 (11 females) between 20 and 30, and 32 (8 females) between 30 and 40 years. Of Muhammadans, there were 43 (21 females), the highest numbers being 10 (7 females) between 20 and 30, and 11 (4 females) between 30 and 40 years. Of Christians, there were 1 male and 2 females of unsound mind. No members of other religions are returned as of unsound mind.

The total number of blind persons is returned as 5,003 (2,786 females), or 34 per cent. Of these, nearly one-third, or 1,499 (958 females), were “over 60,” 722 (418 females) between 50 and 60, 705 (401 females) between 40 and 50, 625 (336 females) between 30 and 40, 618 (329 females) between 20 and 30, 175 (74 females) between 15 and 20, 270 (100 females) between 10 and 15, 242 (111 females) between 5 and 10, and 147 (59 females) under 5 years. Of the total number, 4,235 (2,361 females) were Hindus, 754 (420 females) Muhammadans; and 14 (5 females) Christians.

Of deaf mutes there were 835 (313 females), or 056 per cent, the largest number, 153 (42 females), appearing among persons from 20 to 30 years, and the others being pretty evenly distributed over ages from 10 upwards. Of deaf mutes 681 (251 females) were Hindus, 151 (62 females) Muhammadans, and 3 Christians.

The last infirmity of which notice was taken at the recent census was that of leprosy. There were 361 (80 females) afflicted with this disease, the percentage to the total population being 024 · so that two in every ten thousand of the population were, on the average, lepers. Of the total number, 317 (66 females) were Hindus, and 42 (14 females) Muhammadans, also two male Christians were lepers.

The printed census returns of 1881 give the following details with regard to the principal Hindu castes. They have been named in the order of numerical importance in this district —

Name of caste.	General occupation.	Total population.
Brahman	Agriculturist, minister of Hindu religion &c.	182,324
Chamār	Leather work, labourer &c.	148,448
Ahīr	Cattle breeder milk-seller cultivator	144,819
Karmī	Landholder cultivator	134,580
Paśī	Village watchman, cultivator	92,119
Kāchhī	Ordinary field labourer	59,723
Rājput	Landowner cultivator	50,703
Bania	Trader money lender	41,800
Gadriā	Sheep and goat-breeder wool-spinner	40,819
Māhī	Boatman	38,493
Teli	Oil-maker	26,441
Lohār	Blacksmith	25,570
Kumhār	Potter	24,022
Kalwār	Distiller	20,829
Kāyasth or Kāyasth	Clerk, scrivener	19,376
Kori	Welder	18,674
Nāī	Dyer	17,611
Dhīlī	Washerman	17,536
Kahār	Palanquin bearer water-carrier waternut grower	16,106
Bhūrjī	Grain-parcher	13,742
Lodhā	Landowner cultivator	13,428
Bhāgī	Sweeper	9,006
Bonār	Goldsmith	8,487
Loniā	Excavator field labourer saltpetre-maker	8,038
Tamoli	Betel leaf seller	7,176
Bhāt	Ballad singer	6,021
Kharīk	Butcher	4,502
Bārhiā	Carpenter	4,046
Māī	Gardener	3,682
Gomāī	Deoties	1,921
Jāt	Cultivator	350
Gājīr	Landholder and agriculturist	76
Bhānuk	Village messenger watchman	58
Bhar	Agriculturist	43
Dem	Bamboo basket-maker singer and dancer	24
Bhānīhār	Landholder and cultivator	6
Unspecified		61,647
Total, Hindus		1,372,408

In the following brief account of the castes of the district the traditional classification into four chief castes (Brahman, Rājput, Vaisya, and Sudra) has not been followed. The order in which it is supposed that the principal tribes have occupied the district has been taken in preference. The materials for this account have been mainly derived from a note on the subject contributed by

Mr. G. H. M. Ricketts, a former Collector of Allahabad, to the census report of 1865, and from Mr. Porter's Settlement Report (chap. III)

That the Bhars, who are regarded as having at one time had entire possession of this district, should now be represented by only 53 members, is not a little remarkable when we find them still the most numerous of all the so-called Hindu castes in Azamgarh (77,942) and with over 50,000 in Gorakhpur and Ballia. In this district they are confined to three villages in Khairagarh parganah, which were settled with the heads of the Bhar community by Mr. Montgomery in 1839. Tradition connects the existing members with the original stock, but what became of the many other communities of the tribe that are shown, by their remains in the shape of forts and tanks, to have once flourished here, is one of the puzzles of Indian mediæval history. The popular idea is no doubt that they were exterminated or else driven from their lands into other parts of the country. An opinion has, however, been hazarded, and it deserves consideration, to the effect that the Bhars may, about the time of the Muhammadan conquest, have become to a large extent absorbed into the Hindu system, changing their name for that of some Aryan community into which they were admitted. The writer, who has given expression to this opinion (Mr W. C. Bennett, in an article "On the Bhar Kings of Oudh," published in the *Indian Antiquary*, I., 265), thinks that the Bhar king, who ruled from Malwa to Muzapuri and Fyzabad, with his principal strongholds at Kálanjar and Kara, got himself admitted as a Káyath into the Hindu system. His dynasty lasted, according to the same authority, for a century and a half, and was overthrown in 1247 A. D. His descendants were promoted to be Kshatris and are now known as Chandels. It has, indeed, been suggested that Chandel may be a slight change from Chandál (out-caste) just to give the latter word a better flavour. Such changes are not uncommon; for example, the Muhammadan chiefs of Mánikpur called themselves Raje instead of Rajá. The subject is one of some interest, but cannot be followed up here. It may, however, be noticed that the period at which the present district of Allahabad was under a Bhar ruler is a comparatively recent one, contemporaneous with Mahmúd's conquest of Northern India. This Bhar occupation appears to have followed upon a previous period of Aryan occupation, during which the aboriginal races had been driven into the hills. Their re-entry upon their old possessions took place after the ruling Aryan tribes had become enfeebled by the long struggle between Brahmanism and Buddhism. The waves of Muhammadan invasion, however, drove the Rájput tribes from the northern parts of Upper India, and again the aborigines had to

give way either as one opinion has it, fleeing to the south and east before the Rájput invaders, or, according to the other view that has been mentioned, becoming, at least to some extent, absorbed into the ranks of the latter

Mr Ricketts mentions two traditions regarding the fate of the Bhara. One is that they were almost all cut off by invaders from Jaunpur the other is that they fled eastwards and received some territory from the neighbouring chiefs, whoever they were, in the Bhadohi parganah (Mirzapur district) Several villages and *bárára*, he remarks, bear the name of the last and greatest Bhar king, the Rája Lili Remains of old Bhar forts and villages are not uncommon in parganah Khairágárh and, probably, in this wild and jungly country the Bhara remained undisturbed long after they had been driven out of the more civilised tracts. Tradition tells that they were finally expelled by the ancestors of the present Mándá Rája. According to Mr Ricketts it was the Rájput followers and soldiers of the Muhammadan invaders that drove the Bhara out of Bárah and Arail. He tells us that three influential local castes or clans of the present day claim an admixture of Bhar blood, an admission that may seem to favour the theory of partial absorption to which allusion has been made. "These are, he writes, "the Bhurora, Gurbora, and Tikaita. The two former are not numerous or influential they are landed proprietors in the southern portion of this district, and appear to be a connecting link between the higher castes, who are generally landed proprietors, and those inferior castes whose lot is servitude. The Tikaita are numerous and possess much influence; they are descended from one of three Chauhan leaders under a Bhar chieftain " Unfortunately, the castes or clans designated Bhurora, Gurbora and Tikaita cannot be certainly identified with any names included in the census returns of 1865, 1872 and 1881 It is possible that by 'Bhurora' Mr Ricketts intended the Bhadaurias, by 'Gurbora' the Gaharwára, and by 'Tikaita' the Dikhita The assertion, therefore, made in the above extract regarding the 'claim' made by three influential castes or clans to an admixture of Bhar-blood, must pass unverified, although *prima facie* it seems scarcely probable that any 'claim' to such a connection would be preferred

The Bhara were, as we have seen, subjugated or expelled by the Rájputs. Of these the first in the field were the Ráthaura, whom we find in possession of the Doáb tracts at the invasion of Sháháb-ud dín in 1193 A D They were then defeated and retreated south-east into Khairágárh, the greater part of which parganah and a portion of Arail is still held by the Gaharwára, a branch of the Ráthaur family The Baghels of Bárah belong to the royal family of Rewah in Bundelkhand, and

also date back to the period that preceded the Muhammadan conquest. The name Baghel is, according to Mr Ricketts, derived from a legend that Baghardeo, the founder of the race, was when a child fed on the milk of a tigress, and the whole tribe is said to take great pride in this quaint tradition (see Supplemental Glossary, I.) A Baghel may not marry with a Baghel under penalty of excommunication. The Chandel is by some said to be such an out-cast Baghel. Mr. Ricketts writes of the Baghels that "the most notorious gang of dacoits who for three generations have infested the south of this district are of this clan, and their claim of consanguinity with the Rewah Mahārāja has ensured their constant protection in his territories."

Such are the more ancient Rájput clans. Others, under the names of Thákurs, Chauháns, and Chhatris (Kshatris), probably joined the Muhammadan standard under their various leaders, and settled down in different parts of the country when it was conquered. Thus we have the Bisen Rájputs in the Doáb and Kiwái, the Nanwak and Chándan in Nawábganj and Soráon, the Tissanía (Tabísaba of the census returns) in Sikandra and Mah, the Monas in Mah and Kiwái, and the Bais in Jhúsi and Arail. None of these can trace their origin further back than the Muhammadan invasion. Those who claim consanguinity with the Oudh tribes are naturally to be found in the trans-Ganges parganahs, as these formed a part of Oudh territory; those who claim a common ancestry with the Rájputs of Mainpuri and other tribes in the upper Doáb districts are to be found in the Doáb parganahs. South of the Jumna we meet with the only colony of Parihar Rájputs who came from Mainpuri. They are well known for their former practice of infanticide, but seem now to have given it up. Near them, in the Bárah parganah, are some Ban Bais families. The Bais proper are Oudh Kshatris. These are of that clan also, and the prefix "Ban" commemorates the fame of their leader in former days, who exterminated the races that lived in the forest (*ban*) and took their villages. For the Tissanía (Tabísaba) clan Mr Ricketts gives one of those derivations founded on "bad history, impossibilities, and fanciful stories" that, he tells us in the preface to his note, are firmly believed by the clans whose importance they exaggerate. For 'Tissanía' we are told to read 'Tegh Shahúgal,' a strange compound that is said to mean 'sword of the king,' and to be explained by a tradition that Timúr Sháh sent the founder of the clan from Etáwah to wrest a tract of country in these parts from the Bhars. This will serve as a sample of the folklore regarding the immigrations of the clans into this district that awaits collection. Of its value for the purposes of historical reconstruction it would be hazardous to express an opinion.

Castes (mostly compulsory) are not wanting of Rájputs being converted to Muhammadanism. In one family the title of *malik* was given to an apostate Tissanía. This man was imprisoned for non payment of his revenue to Dehli. He never paid, but obtained his freedom by apostacy. The Baghel Muhammadans are descendants of a Rewah chief, a staunch adherent of Akbar Sháh, who, in return for his services, gave him whatever country he could obtain from the Bhárs across the Ganges. The Baghel chief, out of gratitude, apostasised. In Cháíl there is one clan of Chauhán Muhammadans; in Masárl, a village in Mah, is a colony of professed Saiyids, whose Hindu ancestry is undoubted. In Akbar's time (1596) the Rájputs held all Khairágarh, Bárah, and Manjhanpur, the north of Sorón, and the west half of Handia. Subsequently to this they were driven out of Karárl and the south of Kara by the Saiyids, who, under Saiyid Hisám, destroyed their stronghold Kosam, replacing it by the Muhammadan city of Hisámabad. Across the Gauges, too, the old Kshatri proprietors gradually disappeared before the encroachments of Muhammadans and others. In Araul, the Báis Rájputs from Jhusi obtained holdings. The Baghels and Gaharwárs in Bárah and Khairágarh, backed up by their caste-fellows in Rewah and Kanit, managed to hold their own all through, as also did the Bisons in Atharban. They managed to do the same, to a certain extent, during the critical time from the cession (1801) to the 1844 settlement, in spite of the farmers appointed by the British Government. The Rájputs were the principal sufferers during the last settlement. Their property diminished twelve per cent. during the forty years. In the Doáb the Bisons have been displaced by Banias and other castes to the extent of 25 per cent. The trans-Gauges Rájputs lost nearly a third of their possessions. Confiscations for rebellion have almost wiped out the Nandwag (or Nanwak) Rájputs of Nawábganj from the list of zamindárs. The Chándlians¹ remain, though with diminished possessions. Two out of four small talukas in Sorón held by Báis Kshatriks have passed away from them. Some 40 per cent. of the Tissanía estates in Bikandra, and of those of the Báis Rájputs in Jhusi, have fallen into the hands of Muhammadans and Banias. In Mah and Kiwál the Rájputs have suffered less than anywhere else in the trans-Gauges tract. The Monas and Bisens retain many of their ancestral estates. The Monas of Dubaha and Kiwál have almost ruined themselves by extravagance and bad management.

Turning from the historical aspect of the caste to the present position and numbers of the clans, as shown by the recent census, we find the most

¹ This clan is not apparently represented in the recent census return. Mr Porter (*Settlement Report* page 34) spells the name Chándan. The statements in the text are made on his authority.

important, in point of numbers, are the Bais, Bisen, Gaharwái, Sombansi, and Tahisaha, all of which had, in 1881, more than 2,000 members. The following list shows, in alphabetical order, the names of all the Rájput clans returned by the census of 1881, published in the separate volume of *Sex Statistics* as having upwards of 100 members —

Clan					Total population	Females.
Bachhgoti	..	..	...	...	1,754	808
Bághel	.	...	...	..	1,935	993
Bais	...	.	.	...	12,196	5,359
Banápáhar	.	..	.	...	132	65
Bhadauria	.	...	..	...	232	118
Bhálá Sultán	.	.	...	...	251	104
Bhogchandi	.	.	.	...	138	59
Bilkbaria	.	..	...	...	126	51
Bisen ..	.	.	...	..	10,155	4,568
Bundela	...	.	.	...	351	136
Chandel	..	.	.	..	1,657	733
Chaulan	.	...	..	...	1,083	472
Dichchhit	...	...	...	...	106	48
Dikhit .	.	...	...	...	666	281
Drighans	.	.	.	...	188	65
Gaharwái	.	.	...	.	3,846	1,630
Gautam	.	.	.	.	876	401
Jarahia	.	.	.	.	102	45
Kachhwáha	.	.	...	.	284	121
Kanhpuria	.	.	.	...	485	160
Kasaria	.	..	..	..	254	107
Monas .	.	...	...	...	1,907	836
Nandwag (Nanwak)	.	.	.	...	265	126
Panwár	.	.	.	.	347	145
Paribár	...	...	.	.	205	102
Parkáhi	..	...	...	.	418	215
Rughubansi	..	.	.	.	645	275
Raikwár	.	..	..	..	298	126
Rájkumár	...	...	.	...	101	44
Rajwár	.	..	.	.	105	32
Ráthaur	.	.	..	.	207	118
Sengar	..	.	.	.	484	229
Sengarwár	..	..	.	...	161	57
Sombansi	..	...	...	.	2,958	1,228
Sonak	...	...	...	..	1,161	524
Súrajbansi	...	..	.	..	269	131
Tahisaha	..	.	.	.	2,393	935
Takan	...	...	...	.	199	86
Tonwar	.	..	.	.	110	50
Unspecified	.	.	..	...	241	95
Specified clans with less than 100 members each	.	.	...	...	1,417	639
Total					50,703	22,817

With the Rájputs came the Brahmans, their priests, whose possessions are said to have been obtained originally by grant from the kings of Kanauj, given them that they might reside near the city of Allahabad, and the sacred place of pilgrimage, Tirbeni. "The Brahman zamíndárs," writes Mr. Porter, in his *Settlement Report*, "are of two kinds, the

Sarwaris and Chatrásis The latter are said to be spurious Brahmans and are called indifferently Chaudhris or Chatrásis. The Hirapuri Pándes of Arail belong to this stock. In Kara are the Ohhappan Pándes, descendants of the "fifty six" grandsons of one prolific Brahman in that parganah. The Ohandhris have now large possessions on the banks of the Ganges. Their account of themselves is that their founder was a saint from Gorakhpur. In a great strait, a Muhammadan king at Jhúsi required the prayers of all pious men. This Brahman's prayers were considered of such efficacy that he received in reward eighty four villages still peopled by his descendants.

Until Akbar's time, as we learn from the *Ain-i Akbari*, Brahmans continued to hold the parts about the sacred Tirbeni, viz., Cháil, Nawábganj, Phulpur, and Arail. For the next 250 years we have no complete record of the proprietary, but before 1844 Shaikhs and Saiyids had displaced them to a certain extent in Cháil and across the Ganges. In Arail, too, they had suffered from incursions of the Patháns from the west, of the Bais Rájputs from across the Ganges, and of the Gaharwárs from the south. An increase in their possessions, however, took place towards the end of the period, in consequence of the absorptive powers of the notorious ámil Bábu Deokinandan of Soráon and of the Rája of Benares, who held parganahs Handia and Arail in farm. During the last settlement, too, there was a slight increase in the area held by Brahmans, chiefly in Atharban, Cháil, Nawábganj, Sikandra, Jhúsi, and Arail. The greater part of the increase was in the last mentioned parganah, and was due to extensive purchases made by Ajudhia Bakhsh Singh, the head of the Hirapuri Pándes, and one of the largest landholders in the district. In Nawábganj the confiscated estates of the Nandwak Rájputs were granted in reward for loyalty to Bábu Shishankar Singh of Anapur a descendant of Deokinandan.

The Káyaths following in the wake of Muhammadan conquest, had in Akbar's time obtained a slight footing in Kara, up till then the seat of Government. By 1844 they had also succeeded in establishing themselves in parganah Cháil. Their possessions increased slightly in the trans-Jumna parganahs during the last settlement and decreased in the Doáb. In Kara is one family of Musalmáns who were originally Káyaths, but apostatised. They retain their Káyath customs as far as is compatible with their new religion.

The Banias up to the beginning of the last settlement had obtained a footing in Kara, Biah, and Kiwát only. They have more than doubled their property, however, during the last forty years, and may now be found in every parganah in the district.

Extensive purchases have been made in the Doáb and trans-Jumna tracts by Gaya Prasad, Manohar Dás, Jagat Narain, all Khatris, and all three residents of Allahabad, while across the Ganges, Mánik Chand of Phulpur made large acquisitions which now belong to his son Partáb Chand, at present a minor under the Court of Wards

The Kurmis and Káchhis are, with the exception of the Brahmins, the largest cultivators in the district, and are certainly the best. The Kurmis of Sarái Ákil are landholders, have extended their property, and through thrift and good management are flourishing and well-to-do. Kurmis hold much fertile land round the city, which they cover with market gardens and cultivate very highly. Allahabad contains more Kalwárs than any other district in the North-West except Gorakhpur. They and the Pásís are well known for their offences against the excise laws. The watchmen of the district nearly all come from the latter class. Khatiks are not numerous in the district; but have obtained an evil notoriety from their thievish propensities. The other castes in the list call for no particular notice in this district, as all have been described elsewhere in this series.

From the vernacular lists compiled in the census office the following appear to be the details of the “unspecified” castes, and they are added here as it may be of interest to ascertain them. Many of them doubtless belong to some of the foregoing under which they would have been ranged but for the omission of the principal caste in the schedules :—

Name of caste	General occupation	Total population
Arakh	Cultivator, village servant	3,121
Bahela	Fowler	2,020
Baiswár	Cultivator, landowner	693
Banmánas	Rope, string and mat-maker	961
Bánsphor	Bamboo worker	6,000
Bargáhi	Leaf-plate maker, servant	3,215
Bári	Leaf-plate seller, torchbearer	1,123
Chanhán	Agriculturist, landowner	79
Chhípi	Calico-printer	63
Chobdár	Servant	6
Chúrhár	Manufacturer of lac bracelets	16
Dabgar	Leather vessel (<i>kuppa</i>) maker	27
Darzi	Tailor	4,423
Devotees (<i>vide infra</i>)	Mendicant	1,715
Dhúsar	Trader	6
Gandharp	Dancer, singer	155
Gandhi	Scent seller	1
Ghogha	Rope-maker	369
Ghosi	Milkman, cultivator	23
Gokáin	Worker in wood	290
Hulwái	Confectioner	3,287

Name of caste	General occupation	Total population
Joria	Weaver day labourer	11
Joshi	Servant receiver of alms	204
Kachbār	Cultivator	12
Kanchan	Dancer prostitute	98
Kāndu	Cultivator shopkeeper	31
Kanjur	Rope-maker trapper	99
Kap ris	Beggar	34
Karnatak	Rope-dancer	1
Kashmiri	Merchant	443
Khangār	Chankidār thief	40
Khatrī	Merchant servant	3,559
Kol	Coolie, fisherman	25 862
Kotwār	Cultivator	223
Kunjra	Greengrocer	463
Alahābrahman	Performer of funeral ceremonies of Hindus	103
Marwāli	Merchants	58
Meo	Cultivator cattle breeder	273
Nandwani	Cultivator landowner	12
Nat	Acrobat	773
Odhia	Worker in iron	182
Pabri	Cultivator village watchman	163
Rangrez	Dyer	2
Rikwār	Cultivator landowner	6
Salkargar	Metal polisher	23
Soldi	Cultivator	493
Tarkihār	"Tarki" maker	288
Tārmāli	Toddy drawer	178
Thāru	Cultivator	1 639
Tūri	Basket maker coolie	56
Umar	Trader	16
Ved	Leaf-plate maker	13
Unspecified		2,214
Total		65,647

The above list has some interest for the enquirer into caste distinctions. It shows how impossible it is to arrive at a complete classification of the castes on any theory such as the traditional demarcation into four grand divisions. We may make the classification, but it will not be in accord with the sentiments on the subject entertained by the people themselves. Another matter upon which the list throws light is the extent to which new castes are constantly arising, based on the adoption by a portion of a community of some new employment. The line between castes and occupations is not a hard and fast one, but the two modes of classification are often inextricably mixed. The following notes on the names in the above list may be added, but an exhaustive examination has not been attempted.

Chauhān is a well-known Rājput sub-division, but there are large numbers of Chauhāns (said to be properly called Chuhāns and to be derived from *chāha*, a rat) in the Moradabad and other northern districts, who do not claim to be Rājputs (see MORADABAD, page 65). Chobdār and Chūrhār are more

certainly derived from occupations. Dabgais are a low caste employed in the manufacture of large leathern vessels for holding *ghi*, and of vessels for storing flour and glue. Dhúsaí is the name of a subdivision of Banias. Ghosi is the name of a clan of Ahírs. Gokains are not mentioned in Mr. Sherring's work, and appear only in this district. Joshí is the title of a class of Brahmans who follow astrology as a profession, and earn a subsistence by casting nativities. Kachhái is the name of a class of cultivators, numbering only 290 in the entire North-Western Provinces and Oudh. The word may have some connection with the term "kachhár" applied to lowlying alluvial lands. Kanehan is the Hindu equivalent of Tawáif. Kándú is translated "sugar-boiler" (Wilson's Glossary).

The Khatu has been called "an ethnological puzzle," as in some respects he resembles the Rájput, in others the Bania. A full description of this caste is given in Mr. Sherring's *Hindu Tribes*, I., 277, and mention has been made of it in several preceding notices. The Kols muster very strong in this district, which contains, according to the census, considerably more than a third of the total (63,991) found in these provinces. The only districts besides this one where they are found in any numbers are Bánda and Fatehpur. They are usually regarded as aboriginal (see MIRZAPUR, page 71). The Kotwáis are confined to Muzapur and Allahabad, and number only 492 altogether.

The Mahábrahman is the Achárj of Bombay and the Panjáb, and the titles are often interchanged. They claim to be Brahmans, but are held in very low estimation. In the Panjáb they seem to be a separate caste. They assist at all Hindu funerals. Marwái and Kashmíri are not properly caste names, but names of occupations, merchants and bankers. Meo is a synonym for Mewáti and many of them are Muhammadans. Nandbansi is a subdivision of Ahírs. Nats are said to be connected with the Gipsies of Europe. A full account of them is given in Mr. Sherring's work, I., 387. They profess to have seven clans. Odhias are placed by Mr. Sherring higher in the scale than the Kumbhis, Korís and other agricultural classes. They are not to be confounded with the Orhs or Orhias who are separately recorded as "traders" in the census returns. The Sorís and Thárús are interesting classes from the general idea that they are aboriginal. The Tármái or Táríakash is a small caste of only 885 members in all, found scattered from the Taráí to Mirzapur, in places where the toddy palm flourishes. Umar is a subdivision of the Bania class, but doubtless they came to be separately enumerated from the omission of the generic title. Ved is not apparently the name of a caste in any other district.

By the recent census the total number of Muhammadans in this district was 195,201 (99,221 females) Of these 185,402 Muhammadans were Sunnis and 9,799 Shías. It is only in the Allahabad and Lucknow divisions that the Shías form any considerable fraction of the Muhammadan population The only Muhammadan tribe shown separately in the census returns is the Mewáti with a total of 979 Many of this tribe make themselves conspicuous in Allahabad in the character of hired bullock. Mr Ricketts writes that "there is more reliable history and less wild tradition in the accounts of the pure Muhammadan races than in those of the Rájput clans. The existing extent of their possessions is seen from the map" showing the actual state of zamindari possession in A D 1877, given at page 51 of Mr Porter's Settlement Report, and from the statistics of area and revenue that accompany it. Their estates are found in all the parganahs of the district, but they hold the largest shares in Chául, Kara, Karári, Aráil, Jhúsi, Mah, and Kíwáí. The main landholding classes are Saiyids, Shaikhs, and Patháns. Shaikhs predominate in Chául, Sikandra, Mah, and Kíwáí; Saiyids in Karári Kara, Soráon, Nawábganj, and Jhúsi Patháns in Aráil.

Some of these families according to Mr Ricketts, trace their descent to the time of Mahmud of Ghazni's invasions (1001-1026 A D), and others to that of Sháháb-ud-dín's conquest of Northern India (circa 1193 A.D.) But the first settlement of Muhammadan tribes in the district is placed later. The Shaikhs, according to Mr Porter, first obtained their estates in Nawábganj and Soráon during the reign of Jalál-ud-dín Khiljí (1288-95 A D), when his nephew Ala-ud-dín was governor of Kara and Oudh. The Saiyids claim to have held property in the district only from the time of Farukhsívar (1713-18 A D) when the actual government of the Allahabad suba was in the hand of the powerful Saiyid minister Abdullah Khán. The earliest date given by the Patháns is, according to Mr Porter, that of Sháista Khán, governor of Allahabad, in 1637 A D, during the reign of Shah Jahan.

But whatever may be the value of these traditions, there is no doubt that the Muhammadans had, before the cession, obtained a strong hold upon a great part of this district, and that they and some of the more recent Rájput immigrants had commenced a revolution in the proprietary that was completed in the early years of British administration; when, as Mr Porter

¹ In Mr Rickett's unpublished census report of 1885 will be found many of the traditions of the existing Muhammadan communities regarding their origin and entry into the district. They have not been reproduced in these pages as they are admittedly of very slight historical value but the main conclusions to be derived from them have been given in the following paragraphs.

writes, "the system employed put the finishing touches to the rapid disintegration of old families, which had been so successfully commenced by the Muhammadan conquerors." The description of the system alluded to belongs to the fiscal history, but it may be mentioned that at the first settlement made of this district, the surety for, and *de facto* farmer of, the revenues of the Doáb parganahs was a Muhammadan, Bákar 'Ali, and under his management many of the estates now held by Muhammadans in those parganahs were wrested by fraud and oppression from the old proprietors (*Settlement Report*, page 51)

At the conclusion of the last settlement, as at its commencement, Muhammadans ranked next to Rájputs as the largest landholders in the district; but in the thirty years for which it lasted, they, in common with the Rájputs, had lost much of their possessions. In Chál confiscations for rebellion account for most of the decrease of their property, while in the Karári and trans-Ganges parganahs it may be ascribed to reckless extravagance and wanton mismanagement. The Pathán estates in Arail increased. In Khairágárh Muzaffar Husain Khán, a Sayid of Oudh, managed to get a hold on the Mándá rája in the first years of the last settlement. Ghafúr Khán, a former tahsildár, illegally purchased many Khairágárh estates at auction-sales for arrears. The most prominent Muhammadan landholders in the district at the present time are Shaikh Násir-ud-dín of Mau-Aima, now in prison for forgery, and Kutb Husain and Amír Hasan in Mah.

The city absorbs all the industries of the district except those that are purely agricultural. Allahabad itself is the only municipality: and with the exceptions of Sirsa and Dáránagar, and perhaps Karma, there are no trading centres of any importance in the whole district. In Sirsa there are a number of traders, many of whom have come from Mirzapur. The most remarkable of the occupations of the people of Allahabad is that of the Prágwáls, or Allahabad Brahmans, who act as priests and bathers at all the fairs and occasions when strangers come to bathe at the confluence of the Ganges and Jumna, particularly at the *Mágh Mela* in January. They are a turbulent, licentious, and unscrupulous class, who give much employment to the criminal courts, and are but little fitted for the semi-sacred functions they assume. The chief of the bankers and larger traders are Khatris and Brahmans. The law courts and public offices afford employment to a large, and, on the whole, respectable class of Musalmáns and Káyaths. The number of practitioners of medicine, both after the English, Hindu, and Musalmán methods

—doctors, *baid*s and *hakims*—is remarkably large. They are probably attracted by the large number of sick persons who flock to the sacred Tirbani.

At the last census (1881) there were 8,278 persons (87 females) engaged in the general or local government of the country, the number of course being unusually large in consequence of the presence of the local government and divisional headquarters. Of members of the army, there were 3,301 males. There were 7,722 persons (1,854 females) engaged in the learned professions with their immediate subordinates. Of these 8,712 (907 females) were priests and temple officers, 409 males in some way connected with the law, 669 (281 females) medical practitioners of sorts, 1,250 (217 females) musicians; and 789 (387 females) actors, these two last classes being probably almost entirely composed of dancing-girls and their attendants, and 815 teachers (58 females). The domestic class *i. e.*, those engaged in entertaining and performing personal offices for man, were 10,205 (8,875 females) in number. Persons engaged in commerce numbered 14,343 (475 females), of whom 10,565 (114 females) were engaged in the conveyance of men, animals, goods and messages. The industrial class was composed of 151,909 persons (70,009 females) distributed among the following trades —

Workers in books	739	Workers in animal food	3,523
" musical instruments	18	" vegetable food	27,908
" prints and pictures	3	" drink and stimulants	6,435
" carving and figures	21	" grease, gots, bones, ivory and	
" tackle for sports and games	39	" lac	801
" designs, medals and dies	1	" skins and feathers	1,046
" watches and philosophical		" gums and resins	7,907
instruments	35	" wood	1,885
" arms	7	" bamboo, cane, rush, straw	
" machines and tools	69	and leaves	6,040
" carting	19	" paper	53
" harness	48	" stone and clay	7,315
" boats	3	" earthenware	6,843
" houses and buildings	2,860	" glass	5
" furniture	114	" salt	616
" chemicals	432	" water	6,472
" wool	324	" gold, silver and precious stones	2,195
" silk	1	" tin and quicksilver	118
" cotton	26,506	" lead and antimony	19
" mixed materials	1,203	" copper, brass and mixed metal,	701
" dress	24,303	" iron and steel	4,260
" hemp and other fibrous materials	1,881		

The "indefinite and nonproductive" class included 727,892 persons (443,522 females), of whom 666,781 (411,783 females) were "persons of no stated occupation," numbering among them the numerous hordes of beggars that infest Allahabad.

This class is treated of at considerable length in the account of the estates of the district. It contains 550,371 individuals (213,101 females), of whom 6,702 (1,551 females) are persons engaged about animals. The rest are classified by the census papers (Form XII, part 6) as follows:—Landholders also engaged in other pursuits, 6,562 (all males); landholders not otherwise occupied, 5,588 (1,655 females); cultivators engaged in other pursuits, 25,312 (all males); cultivators not otherwise occupied, 359,958 (138,121 females); agricultural labourers in permanent service, 31,539 (3,901 females), day labourers, 109,654 (67,873 females), estate office servants, 2,056 (all males): that is, landholders, 12,150 (1,655 females), cultivators, 385,270 (138,121 females); agricultural labourers, 144,193 (71,774 females), besides persons engaged about animals and estate office servants.

Allahabad, being a well-known place of pilgrimage and resort of travellers and beggars, is naturally one of the places in the North-Western Provinces (called *nākas* by the recruiters) where emigration is most active. During the past ten years 6,161 emigrants (1,753 females) have left Allahabad, and have proceeded to the following places:—

Year	Mauritius.		Trinidad		Demerara		Surinam		Jamaica		Guadeloupe		Natal		Saint Lucia	
	Male	Female	Male.	Female	Male	Female.	Male	Female.	Male.	Female	Male	Female	Male	Female	Male	Female
April 1872 to Mar., 1873	120	45	310	109	378	136	102	21	193	115	...	...	...	...	...	...
" 1873 " 1874	196	78	413	227	75	50	..	..	25	7	279	119	..	...	..	...
" 1874 " 1875	..	..	53	17	7	1	..	..	..	..	..	..	8	3	..	..
" 1875 " 1876	..	..	73	17	32	12	..	..	28	11	..	..	6	1	..	..
" 1876 " 1877	..	..	55	21	87	23	..	..	..	..	38	17	26	2	..	..
" 1877 " 1878	..	..	157	51	..	..	..	..	36	15	..	..	18	2	..	2
" 1878 " 1879	..	..	89	15	471	213	..	..	..	..	..	..	77	33	9	..
" 1879 " 1880	..	..	127	55	152	38	..	..	..	..	..	..	..	..	..	..
" 1880 " 1881	..	..	173	67	109	33	..	..	63	25	..	..	59	11	..	..
" 1881 " 1882	..	..	95	35	129	38	69	41	..	..	14	6	97	41	..	..
Total for 10 years	316	123	1,545	614	1,400	544	171	62	345	173	331	142	291	93	9	2

The number of villages or townships is returned by the census of 1881 as 3,509. Of these, 3,289 had less than 1,000, 215 between 1,000 and 5,000, 3 (Mau-Aima, Phulpur and Karab) between 5,000 and 10,000, one (Daráganj, which, however, is not

properly a separate town, *vide ante* page 89) between 10,000 and 15,000 and one (Allahabad city) over 50,000 inhabitants. These are the inhabited sites besides them are numerous villages without a homestead, the cultivators of which live in the neighbouring villages. These are for the most part called 'chaks'. In all there are 3,956 villages in the Allahabad district. The mahál is the division for the purposes of the collection of Government revenue and usually corresponds with the mauza, but may be either larger or smaller. The number of villages and maháls in each parganah at the recent settlement, and according to the settlement classification, was as follows:—

Name of parganah.	Number of—		Average number of maháls per village.
	Mauzas.	Maháls.	
Kara	279	279	1.3
Atharban	84	321	2.6
Karári	209	327	1.6
Chálí	413	667	1.6
Duáb tract	985	1,587	1.6
Nawábganj	172	334	1.4
Borkon	251	319	1.3
Mirzápúr Chaubári	44	76	1.7
Sikandra	339	582	1.7
Jhúsi	209	405	1.9
Mah	314	425	1.4
Kiwálí	314	352	1.1
Trans-Ganges tract	1,643	2,293	1.5
Arail	883	646	1.7
Bárah	292	330	1.3
Khairágárh	653	699	1.1
Trans-Jumna tract	1,228	1,625	1.3
Total district	3,956	6,663	1.4

The greatest subdivision of estates during the last settlement took place in parganahs Atharban, Jhúsi, and Arail—most of these are accounted for in three large talukas—Pachohhim Saríra in Atharban, Kutwa Jamnápur in Jhúsi, and Panása in Arail. In the last mentioned especially there are as many as 18 or 19 maháls in one village. In Bárah and Khairágárh, owing to the large property held by the rájas estates have been less split up than elsewhere.

The dwellings of the inhabitants of this district require but a brief notice, as they, generally speaking, resemble those described elsewhere in this series (see Minzarun, AZANGARH, &c.) The ordinary cultivator's hut is a poor mud shanty of one

room, roofed with a loose thatch that is liable to be torn away by every storm that blows. The floor of the hut is ordinarily below the level of the ground, some of the earth required for the walls having, as a rule, been excavated there. Outside is the place where the different members of the family have their cooking stoves (*chúlhá*); these are made in a small clear space smeared with cow-dung. Often a small patch of tobacco-cultivation (the cultivator's private property) may be seen by the door, and frequently the whole building is covered with cucumber plants.

The small farmers usually have two or three of these houses, and in front of them is an open court-yard (*ángan*), surrounded by a mud wall. The doorways have doors of rude carpentry, consisting of two halves, each turning on pivots at the side. The opening is thus in the middle, and the door is fastened with a chain and staple. The house contains so few valuables, and the children are so numerous, that a lock is seldom thought necessary. Tiles take the place of the thatch for roofing.

The larger farmer (usually a person who has sunk from the position of a landholder), and the landholder who himself cultivates, live in somewhat better houses. Outside is usually a *chabútra*, or raised platform of mud, where the owner, his family and friends sit during the hot summer evenings. A good-sized gate or door leads from the road into a house much resembling those in which the people themselves live. In this the cattle are kept, and their restlessness on the approach of a stranger always arouses the people inside. Behind this, which is called the *dálán*, is a courtyard, and sometimes at the sides of this are cattle-sheds (*ausará*), when the owner has many cattle. The courtyard is the place where the family cook their food, and for the most part live during the day. At the back of all are several sleeping apartments, having flat mud roofs, and sometimes a roofed verandah in front.

A village is usually dominated by one large brick building, rising up, square in shape, in the centre of it. If this be in a dilapidated condition, with here and there plants and grass growing out on the walls, it probably is the residence of the descendants of the old zamíndárs. These descendants are often numerous, each possessing a fractional share of the house. Means, probably, are wanting to keep up a building of such a style, even if the owners were a united body, but they are not: "what is everybody's business is nobody's," and what was once a fine house is gradually crumbling to ruin. It is, as above stated, usually quadrangular in shape, and the doors are often ornamented with fanciful carving. Inside is a courtyard surrounded by the dwelling apartments, which are often two-storied, with balconies of stone, and windows peeping out

here and there. In the south of the district and towards Mirzapur, stone, being plentiful, has been largely used in building the better class of houses. A house that somewhat answers to the above description when seen from a distance, but which, on a nearer approach, is found to be resplendent with stucco and whitewash, and has a counting house on the lower story in front of it, usually denotes that the village has passed into the hands of a money lender, who is trying to set up as a country gentleman. A temple and a grove near at hand sometimes show that he is not unmindful of the power to which he attributes his prosperity. The dwellings in the towns are of all sorts and call for no notice.

The simplest form of a place for worship met with in the villages is the plain platform of earth, sometimes erected round a sacred *pīpal* tree, and sometimes standing by itself. Buildings for religious purposes. The humble religion of the Chamār usually confines itself to raising a platform of this description in honor of Debi. Noticeable in the district are huge figures of Rāwan. These are made of mud and whitewashed; they have terrific features, and many of the figures are indecent. They are the work of the lower castes, who assemble and hold a fair round them. The villager will tell, when asked, how Rāwan and Kumbhāran, two famous brothers, were killed by Rām Chander Ji in Lanka (Ceylon). A large idol of this description may be seen at Kohnrār. The *lingam*, a round stone usually of a black colour, is the symbol of immortality and a phallic emblem. It is set up in a small masonry structure; an attendant Brahman usually pours oil over it, and polishes it daily. Such things are rarely without some flowers strewn about them. Shiwālas of the ordinary type, with pointed spires and occasionally rounded domes, are always found near a village, usually on the brink of a tank or nestling among mango or *mahar* groves. Many of these are old and weather beaten; but usually they are quite white and fresh-looking, lending picturesqueness to the scene and serving as landmarks to the stranger. These Shiwālas usually have the *lingam* in the centre, while before it crunches the sacred bull, and at either side are other attendant figures.

Where Musalmāns are numerous, there is usually seen, at a short distance from the village, the *Idgāh*. This consists of a low platform of earth, raised a foot or two above the ground, at which all the pious Musalmāns assemble at the festival of the Id. At the back of this is a high whitewashed wall, with lofty minarets at each end; while in the centre of this wall, and raised above the platform, is the *minbar*, or pulpit, from which the *maulavi* reads the prayers and preaches. The *Idgāh* seems little need at any other time. The village

mosque usually consists of a high platform, surrounded on the top by a wall. Access is obtained by a flight of steps to a court-yard, at the back of which is a large room with three arched entrances, usually closed with hangings of matting (*tát*), but sometimes by costly quilted curtains. The roof of this consists of three domes, a large one in the centre and two small ones at the side.

On the Pabhosa hill, in parganah Atharban, stands a masonry temple of the Jains. It is of great antiquity, and is said to have been built by them when the Kosam fort was in their possession. Crowds of Jains come from long distances during the cold weather to worship at this place. The temple of Sítlájí in Faráhampur-Kolesarman bears no inscription to show when it was built; but tradition says it was erected in the Kal yúg, over 4,000 years ago. Kara, as would naturally be expected from its history, abounds in old temples and tombs. Perhaps the most celebrated is the shrine of Saiyid Kutb-ud-dín Madani, built in the reign of Rája Jan Chand. It bears, however, no inscription, and is now in ruins. Other buildings of this sort in Kara are the *dargáh* of Khwája Karak; the *makhbara* of Maulána Khwájagi, on the bank of the Ganges at the ghát, the Jámí'Masjid, built in 1014 Hyrí (1605 A. D.); and the *Asthán* of Bába Malah Dás, built in Sambat 1739 (A. D. 1682-83) in muhalla Bhagat of Kara town. The temples in Allahabad itself are numerous and interesting. The chief of them are mentioned in the description of the city. The Arail temples are noticed in the article on Arail.

The dress of the inhabitants of this district may be passed over with merely
 Dress. a cursory notice. At the time of the Mágh Mela

in January, the different kinds of dress of all parts of India are visible in the city of Allahabad, and this to a lesser extent is noticeable throughout the year. From its central position, the community of Allahabad city is a mixed one, and any attempt to describe the dresses there could but be partial. In the villages throughout the district, the cultivator is usually seen working in his *dhoti*, or waistcloth, alone. This is made of home-spun linen, called *gárha* cloth, of a dirty white colour. His coat (*mirzái*) is a short one, only coming down to his waist, and consists of the same material. The opening is on the chest, and is fastened with strings. The sleeves are long and tight. Round his waist he ties a huge waistband (*kamarband*) of *gárha*, of which also is made the thick turban (*pagri*), which protects his head and serves as a cushion when he is bearing a burden. In the hot weather, when on a journey, he lets the end loose, and regularly wraps his head up in it. On the cold winter mornings he ties a cotton cloth tightly round his head, over his

ears and under his chin. He carries a stout *lathi*, or bamboo stick, some four feet in length in his hand, on the end of which, perhaps, swings a blanket. A finer linen, called *markin*, sometimes takes the place of the coarse home spun. Such is the dress of the well to-do cultivator; but the majority of cultivators have to do without one or more of these articles of dress, being too poor to afford them all. The blanket is usually only worn by the lower classes—those who can afford it prefer a quilted covering of chintz, lined with cotton in the raw state. This is called the *razdi*.

The dress of the tenant-farmers and the zamindars, or landholders, is of course somewhat better. A pair of *pyjamas* or trousers, of linen usually (nearly always in the case of Musalmáns) covers the waistcloth (*dhoti*), which is then of smaller dimensions. The coat (*karta*) is of linen and hangs down in front and behind. Over it is the *fatáhi*, a kind of waistcoat, having no sleeves and buttoned up at the front. The *saláka* is a similar garment, but has half sleeves. It and the *mur-di* (if worn) are often made of gaudy chintzes. The garment of ceremony is the *angarkhá*, a long coat, reaching down to the knees before and behind, and fastened on the chest with strings. The opening is on the left side of the chest for Musalmáns, and on the right for Hindus. The only kind of jewellery the men affect are finger-rings, usually of silver, having a Jumna pebble set in them. Most of the tenant farmers have a ring of this kind with the name of the owner engraved on it. It then serves as a seal.

The women wear a short bodice (*angiya*) of chintz of a bright colour. Sometimes over this is a similar garment called a *choli*. A coat, or *karta*, over this reaches down to the waist; and the lower part of the body is clothed with a petticoat (*lahngam*) with ample folds, usually of a red or blue colour. Coolie women wear the waist cloth (*dholl*) only, Musalmáns trousers (*pyjamas*) instead of the petticoat. All women wear the *orhni* or *sári*, a white linen cloth thrown over the head, and answering for a head-dress, as well as to cover the body. Even the poorest wear numerous armlets, usually of powder or lac (*churt*, *bá uland*, &c), and anklets of a similar material. These latter, however, are rather small, not being nearly so large as those worn further east in the direction of Gházipur. With women who are better off, these jewels are made of silver, and nose-rings even of gold and coral are sometimes seen. Their ears are disfigured by heavy earrings.

Except in the city, where of course a luxurious style of living is frequently adopted, the food of the inhabitants of this district is of the simplest kind. The tillers of the soil get

Food.

very little of its best fruits. They take their meals twice a day, at about 10 or 11 A.M., and in the evening, and the grains usually consumed by them are the coarser kinds, *viz.*, *júúr*, *bájra*, and sometimes a little barley, the particular grain varying with the crop that happens to be in season. Their wheat they almost invariably sell, and but little rice is eaten by them. The small millet called *kodon* (*Paspalum frumentaceum*) is much eaten by cultivators in this district. The effects of eating the *kisárí dól* are shown on page 22. Measures have been taken to reduce its cultivation. The only relish which the agricultural labouring man apparently has to his diet is the green stuffs, which he calls *ság*. These are usually the green shoots of gram, or the young leaves of the *sarson* plant (called *kandel*). Of fruits he, of course, obtains some, chiefly mangoes in the season, and melons that are becoming unfit for the market. His hut is often covered with cucumber plants. Chamárs eat the dead cattle; and Pásis annoy the whole village by keeping pigs for their private consumption.

The zamíndars are better supplied with food. They and the Ahírs who keep cattle are the only persons in the rural parts of the district who can afford to eat *ghí*. They, as a rule, too, eat any game they can get, and also the flesh of goats. For the Musalmáns, the animal must have had his throat cut while a prayer is being muttered over it, and often Hindus are met with who like their meat killed in this way. Ordinarily, however, the Hindu zamíndárs do not mind how the animal has been killed. They used to kill their goats by cutting off their heads with one sweep of a sword, but having been disarmed, they have now to use the knife. Meat which has been killed in this way is called *jhatka*. The Brahmans alone will not eat flesh or fish. Banias, Káyaths, and most classes eat mutton and goat's flesh. Fish, too, they are fond of, and the supply of this article of food is plentiful in this district.

Mr Buck puts the annual produce of food for the Allahabad district at 300,000 tons¹, and estimating 18 oz. per head per diem as the average amount of food consumed (making a total consumption of 267,000 tons), arrives at the conclusion that there is a balance for store or export of 33,000 tons.

As might have been expected from its history, Allahabad abounds in temples and other objects of antiquity. Information about Antiquities these, however, it is difficult to obtain. It consists chiefly of unwritten traditions that are fast dying out, these, moreover,

¹Answers to questions put by the Famine Commissioners in terms of the Resolution of Government, North-Western Provinces and Oudh, No 1900A., dated 5th July, 1878, Chapter I, Statement V. In the preceding statement the outturn is reckoned at 6,129,000 cwt, or 306,450 tons.

when heard a second time, generally differ from what they were on the first hearing

The Pátálpúri temple in the Fort is thus described in Thornton's Gazetteer, and the description still holds good —“ Below the Fort temple. Fort is a subterraneous temple, entered by a long passage sloping downwards. Its shape is square, and the roof supported by pillars. In the middle is a *linga*, or phallic emblem; and at one end a dead forked tree, continually watered with great care by the attendant priests, who maintain that it still retains its sap and vitality; but Tieffenthaler describes it as leafless in his time, a century ago. The place is a close, loathsome den, rendered more hideous by obscene and monstrous figures of Mahádeva, Ganesh, and other objects of worship and is damp from water trickling from its rocky walls. This insignificant moisture is alleged by the superstitious to be the outlet of the river Sarasvati, which is lost in the sands near Thanesar, in Sirhind, upwards of four hundred miles to the north west. Wilford observes:—‘ The confluence of the Ganga and Yamuna (Ganges and Jumna) at Prayága is called Triveni by the Pauranics, because three rivers are supposed to meet there, but the third is by no means obvious to the sight. It is the famous Sarasvati which comes out of the hills to the west of the Yamuna, passes close to Thanesar, loses itself in the great sandy desert, and re-appears at Prayág, humbly oozing from one of the towers of the fort, as if ashamed of herself. Indeed she may blush at her own imprudence, for she is the goddess of learning and knowledge, and was then coming down the country with a book in her hand, when she entered the sandy desert, and was unexpectedly assailed by numerous demons with frightful countenances, making a dreadful noise. Ashamed of her own want of forethought, she sank into the ground, and re-appeared at Prayága or Allahabad. ’

The underground position of this temple is due to Akbar's having built up the Fort over it. The temple is doubtless of immense antiquity, and the Prágrwáls will have it that it was built 10,000 years before the Muhammadan conquest. Scoffers say that when the *Akshái Bat*, or “ undying banyan tree,” rots away, it is secretly renewed by its guardians.

The following is General Cunningham's account of the Buddhist monument of the Allahabad Fort (*Corpus Inscriptionum Indicarum*, Volume I., p. 37):—“ The well known Allahabad pillar is a single shaft of polished sandstone 35 feet in length, with a lower diameter of 2 feet 11 inches, and an upper diameter of 2 feet 2 inches. The capital of the column was no doubt of the usual bell-shape of Asoka's other

Asoka's pillar

pillars, but of this there is now no trace. The circular abacus, however, still remains with its graceful scroll of alternate lotus and honeysuckle, resting on a beaded astragalus of Greek origin. This was once surmounted by the statue of a lion; but the lion must have disappeared many centuries ago, as, when the pillar was re-erected by Jahángír in A D 1605, it was crowned by a globe, surmounted by a cone, as described and sketched by Padre Triefenthaler in the middle of the next century (*Description de l'Inde, par Bernoulli*, I, 224) It then stood in the middle of the Fort.

"The great inscription of Asoka, containing the same series of six edicts which are found on the other four pillars, is engraved in continuous lines around the column. The letters are uniform in size, and are very neatly and deeply engraved. But a great portion of the third and fourth edicts, comprising seven lines, has been ruthlessly destroyed by the cutting of the vain-glorious inscription of Jahángír, recording the names of his ancestors. Two lines of the fifth edict are nearly intact, but nearly the whole of the remainder has been lost by the peeling off of the surface of the stone. The sixth edict is complete with the exception of about half a line. Immediately below the Asoka edict comes the long and well-known inscription of Samudra Gupta. The upper portion of this inscription is confined between a crack in the stone on its left, and two short Asoka inscriptions on its right. The lower one of these, consisting of five lines, was translated by Prinsep, and as it refers to Asoka's queens, I propose to name it 'the queens' edict'. But the upper inscription, consisting of four lines, was discovered by myself, and as it is addressed to the rulers of Kosámbi, I propose to name it 'the Kosámbi edict'. Of middle age inscriptions there is no trace, but the mass of short records in rudely cut modern Nágari, covers quite as much space as the two inscriptions of Asoka and Samudra. Above the Asoka edicts there is a mass of this modern scribbling equal in size to the Samudra Gupta inscription. But besides this, the whole of the Asoka inscription is interlined with the same rubbish, which is continued below on all sides of the two shorter edicts, one of which has been half obliterated by the modern letters. Regarding these minor inscriptions, James Prinsep remarks (*Journal of the Bengal Asiatic Society*, VI., 967) that 'it is a singular fact that the periods at which the pillar has been overthrown can be thus determined with nearly as much certainty from this desultory writing as can the epochs of its being re-erected from the more formal inscriptions recording the latter event. Thus, that it was overthrown some time after its first erection by the great Asoka in the middle of the third century before Christ, is proved by the longitudinal or

random insertion of several names in a character intermediate between No 1 and No 2, in which the *m*, *b*, &c., retain the old form.' Of one of these names he remarks — 'Now it would have been exceedingly difficult, if not impossible, to have cut the name No 10 up and down at right angles to the other writing, *while the pillar was erect* to say nothing of the place being out of reach, unless a scaffold were erected on purpose, which would hardly be the case, since the object of an ambitious visitor would be defeated by placing his name out of sight and in an unreadable position. The pillar was erected as Samudra Gupta's arm, and there it probably remained until overthrown again by the idol breaking zeal of the Musalmáns for we find no writings on it of the Pala or Sárnáth type (*i.e.*, of the tenth century), but a quantity appears with plain legible dates from the samvat year 1420, or A D 1368, down to 1660 odd and it is remarkable that these occupy one side of the shaft, or that which was uppermost when the pillar was in a prostrate position. A few detached and ill-executed Nágari names with samvat dates of 1800 odd show that ever since it was laid on the ground again by General Garstin, the passion for recording visits of piety or curiosity has been at work.

"I have gone through the mass of modern scribbling in the hope of finding something that might throw further light on the history of the pillar, and I have not been altogether disappointed. I have found seven dates, ranging from samvat 1297 to 1398, or from A.D 1240 to 1341; five ranging from samvat 1464 to 1495, or A D 1407 to 1438; twelve ranging from samvat 1501 to 1584, or A D 1444 to 1527 three ranging from samvat 1632 to 1640, or A. D 1575 to 1583 and three of samvat 1861, or A D 1807. These dates, combined with the total absence of any mediæval Nágari inscriptions, are sufficient to show that the pillar was standing out of the reach of pilgrims scribbling from the time of the Guptas until that of the early Musalmán kings of Delhi. There are then twelve dated inscriptions coming down to near the death of Muhammad Tughlak. There is not a single record of the time of Firoz Tughlak, which leads me to suspect that he may have re-erected this pillar with its globe and cone, like those of the *Zarín Míndr*, or golden pillar, at Delhi. But if he did set it up, it must have been thrown down again during the troubled times of his immediate successors, as the dates begin again in A. D 1407 and 1408. It was next set up by Jahángír in A. H 1014, or A D 1600, to be pulled down by General Hyd in A D 1798. It was once more scribbled upon in A. D 1807, and finally in 1838 it was set up as it stands at present.

"From the address of Asoka to the rulers of Kosámbi, in the newly discovered edict, it seems probable that this pillar may have been originally

erected in that city, and afterwards removed to Prayág or Allahabad. But of so, the removal was not made by Jahāngī, as I have found amongst the modern Nāgarī records a short inscription of the famous Birbar, the companion and favourite of Akbar. The words of the short record are as follows:—

1. Samvat 1632, Sáke 1493, Mārgabadi panchamī.
2. Somwar Gangādas sut Mahārāja Būba (?) Sri.
3. Tīrth Rāj Prayág ke jātrā Saphal lekhitam.

‘In the samvat year 1632, Sáke¹ 1493, in Mārga, the 5th of the waning moon, on Monday, Gangādas’s son, Mahārāja Birba (?), made the auspicious pilgrimage to Tīrth Rāj Prayág. Saphal scripset’

“The samvat date is equivalent to A D 1575, and as the building of the Fort of Allahabad was finished in A H 982, A D 1572, it is probable that Birbar took advantage during one of his attendances on Akbar to pay a visit to the meeting of the waters of the Ganga and Yamuna under the holy tree of Prayāga. But whatever may have been the occasion of Birbar’s visit, its record is sufficient to prove that the pillar was then *lying* on the ground at Prayāga. If, then, it was originally erected at Kosāmbī, it seems highly probable that it must have been brought to Prayāga by Fīroz Tughlak, whose removal of the Siwāhik and Mīrat pillars to Dehli gives countenance to this suggestion. The silence of the Chinese pilgrim, Hwen Tshang, is also in favour of my suggestion that the present Allahabad pillar was originally set up at Kosāmbī.”

The ruined Fort of Garhwá² is situated about two miles north of Shiurājpur in tahsíl Bárāh. It is situated in a hollow among low hills. On the north side of it is a fine large tank with the remains of numerous ghāts of cut stone, and in the neighbouring jungle are found cut stones which appear to have formed parts of some building. There are but two entrances; one (the principal) on the north face, and the second (a postern) on the east. The Fort is built on a raised platform to which access is obtained by a broad flight of about twelve steps. In shape it is an irregular four-sided building with the north-east corner rounded off, having four bastions at the corners. Within is an inner fort having only one entrance (on the east side) and originally walled off from the outer enclosure. Some of the pillars forming the enclosure, which seems to have had cell-like apartments like a sarāi,

¹ There is an error of four years in this Sake date of 1493, which should be 1632 × 135 = 1497 Sake. If this was due to Birbar himself, and not to the scribe Saphal, it confirms the account of Badaoni, that he was of poor origin. His real name was Mahesh Dās. See Blochmann’s *Ain-i-Akbari*.
² The following account of the Garhwá fort is taken from notes by Mr. E. Atkinson, C.S.

are still standing. They are of various devices, from plain voluted shafts to those elaborately carved all over in panels and belonging to different ages. Most of these pillars have the lower part of the shaft eight-sided, and the middle, sixteen-sided, while the upper is plain. The capitals have a four-armed human figure, or that of an animal (elephant, tortoise, or alligator), at each corner. The bastions appear to have had three stories roofed by long stone beams resting on corbels. On the east side is a small temple, in which are three colossal figures, of which two are easily recognizable as Siva and Vishnu. The third is a three-headed figure with a moustache of ruder workmanship than the first two, and may be most probably considered as an old form of Brahma, improperly, but commonly called a *Bhar rāja*. There are two or three other figures near these that appear to belong to the Buddhist period. A large temple is a little to the west of the side temple, and overlooks the south side of the Fort from inside. Between these two temples excavations were made and a set of colossal statues, representing the incarnations (*avatāra*) of Vishnu, were discovered, and as fresh as if only carved yesterday, except that the noses of almost every one have been broken off. Near the south west bastion is a small temple containing a colossal figure of Krishna and other statuary, apparently of modern date. A few inscriptions have been collected and translated by General Cunningham (*vide* his Report for 1871-72, Vol. III., page 58). Strange to say, there is not a single tradition in existence with regard to this fort among the surrounding villages. Over one of the doorways is a frieze representing the chariot of the sun.

Garhwa is an old place and the present remains belong to two distinct periods, the earlier to even Buddhist times, and the repairs of the inner fort and the small temple near the south-west bastion to recent times. Photographs of this fort and the statuary within it were taken at the expense of Government, and copies are to be found in the office of Government, North Western Provinces in the Allahabad public library and with the Asiatic Society in Calcutta. From the inscriptions it appears that the temple at least, and one of the statues, were in existence in Sambat 1199, or 1142 A.D.; and also that the place was a stronghold of some Kāyastha zamindars. But the Buddhist remains also show that, long before this date, Garhwa was occupied by persons of that faith. In 1248 A.D., in the reign of Mahmud, we read of Ulugh Khān attacking a rāna in the neighbourhood of Kara, who was called Dalak i wa Malak. "He had many dependants countless fighting men, great dominions and wealth, fortified places, and hills and defiles extremely difficult of access. Subsequently it is said that the tract ruled over by this prince lay

between Kara and Kálinjár. Ulugh Khán ravaged all these parts, and destroyed the forts. Garhwá may have been one of these forts, that it was ravaged by Musalmáns is evident from the mutilation of all the figures now existing. This is further probable from the existence of several other similar fortified places to the west, in the Bánda district, and towards the Rewah hills, which may have been properly characterized as "defiles difficult of access." The statues are good examples of Indian sculpture in the twelfth century.

General Cunningham (*Archæological Survey of India*, Vol. I, page 301) gives a lengthy account of the ancient city of Kosám-
 Kosam bi, of which the following is an epitome. The city of Kosám-
 bi was one of the most celebrated places in ancient India, and its name was famous amongst Brahmans as well as Buddhists. The city is said to have been founded by (about 1500 B.C.) Kosamba, the tenth in descent from Pururavas; but its fame begins only with the reign of Chakra, the eighth in descent from Arjun Pándu, who made Kosám-
 bi his capital (about 1200-1150 B.C.) after Hastinapura had been swept away by the Ganges. Kosám-
 bi is mentioned in the 'Rámáyana', the earliest of the Hindu poems, which is generally allowed to have been composed before the Christian era. The story of Udáyana, king of Kosám-
 bi, is referred to by the poet Kálidása in his *Megha-
 duta* or 'cloud messenger'. Kálidása flourished shortly after A. D. 500. Lastly, the kingdom of Kosám-
 bi, or Kosám-
 ba Mandala, is mentioned in an inscription taken from the gateway of the fort of Khara, which is dated in Samvat 1092, or A. D. 1035, at which period it would appear to have been independent of Kanoj ('Asiatic Researches,' IX, 433, Journ., Asiat. Soc., Bengal, V, 731). Kosambi, the capital of Vatsa Rája, is the scene of the pleasing drama of *Ratnávali* or the 'Necklace,' which was composed in the reign of King Harsha Deva. The date of this notice lies between 607 and 650 A. D.

"The name of Udáyana, king of Kosám-
 bi, was perhaps even more famous amongst the Buddhists. In the *Mahawanso* (Turnour's *Mahawanso*, page 16), which was composed in the fifth century, in the *Lalita Vistara*, which was translated into Chinese between 70 and 76 A. D., and which could not, therefore, have been composed later than the beginning of the Christian era, and in other Ceylonese books, Kosám-
 bi is named as one of the nineteen capital cities of ancient India. In this famous city also Buddha is said to have spent the sixth and ninth years of his Buddhahood (Hardy's *Manual of Buddhism*, page 356). Lastly, Hwen Thsang relates that the famous statue of Buddha, in red sandal-wood, which was made by King Udáyana during the lifetime of the

Teacher, still existed under a stone dome in the ancient palace of the kings (Juhen's *Hsuen Thsang*, ii, 283)

"The site of this great city, the capital of the later Pāṇḍu princes, and the shrine of the most sacred of all the statues of Buddha, had long been sought in vain. The Brahmans generally asserted that it stood either on the Ganges or close to it, and the discovery of the name of Kosāmbī mandala, or 'kingdom of Kosāmbī, in an inscription over the gateway of the Fort of Khara, seemed to confirm the general belief, although the south west bearing from Prayāga, or Allahabad, as recorded by Hsuen Thsang, pointed unmistakably to the line of the Jumna. It is quite certain that the present Kosam stands on the actual site of the ancient Kosāmbī, for not only do the people themselves put forward this claim, but it is also distinctly stated in an inscription of the time of Akbar, which is recorded on the great stone pillar, still standing in the midst of the ruins, that this is Kausāmbipura.

"The present ruins of Kosāmbī consist of an immense fortress¹ formed of earthen ramparts and bastions, with a circuit of 23,100 feet, or exactly 4 miles and 3 furlongs. The ramparts have a general height of from 30 to 35 feet above the fields but the bastions are considerably higher, those on the north face rising to upwards of 50 feet, while those at the south west and south-east angles are more than 60 feet. In the three main points of name, size, and position, the present Kosam corresponds most exactly with the ancient Kosāmbī as it is described by the Chinese pilgrim in the seventh century Hsuen Thsang describes a statue of Buddha in red sandal wood, which he saw at Kosāmbī and which had been erected by Udayana, who reigned from 570 to 540 B.C. In the centre of the enclosure is a Jain temple, built in 1831 and dedicated to Pārśvanāth, most probably on the precise spot where once stood the ancient temple containing this statue. Perhaps the most interesting of all the remains as yet discovered is a large monolith about 40 feet long. It has been partly excavated and is standing at an angle of 8°. It probably has been in this position since the time of Akbar. The inscriptions on it date from the time of the Guptas down to the present day. It goes by the name of *Rāmā* *Ā* *Ākharī* or 'Rāma's walking stick.'

With regard to the ancient village of Singraur, the same writer says (*Archæological Survey of India Reports*, Vol. XI., page 62):—

Singraur

"The old tomb of Singraur or *Singri rira pura*, stands on a bluff headland on the north bank of the Ganges, 22 miles to the north west of Allahabad. Its name is said to have been derived from *Singri rira Rishi*, whose

¹ Local legends ascribe the building of this to Parikshita, the grandson of Arjuna Pandava.

shrine stands on an isolated mound on the extreme west point of the position. It is called the *Sthán* of Sringhi Rishi, but it is a comparatively modern vaulted room of brick, before which a few fragments of sculpture are collected. Inside there is a group of Hara-Gauri and a small figure of the sun on a four-wheeled chariot drawn by seven horses. Only the northern or inland position of the mound is now occupied by houses. On the highest point, which is about 50 feet, there is a *chabutra*, or terrace, overlooking the bed of the Ganges; and on another point to the north-west of the last there is a masjid, with a small tomb of Muhammad Madári inside its court-yard. Here there are two Hindu pillars. The whole mound is a mass of bricks, chiefly of large size, 16 to 18 inches long by 11 inches broad. Singraur is said to have been a very large place in former days, but the Ganges first undermined its southern face, and swept away a large portion of the town, leaving a precipitous cliff some 90 feet in height. Since then the river has deserted the place, and only a small branch now passes under Singraur, in the wide channel where the whole stream of the Ganges once swept along. Singraur is famous as the scene of the last act in the great rebellion of Khán Zamán and his brother Bahádur against Akbar

Half a mile to the north of the town there is a large mound 18 feet high called Surya Bhita, or 'mound of the Sun.' It is 50 feet broad at the top and 150 feet at the base, and is thickly strewn with broken bricks. I suppose it may have been the site of a temple to the Sun."

"The extensive mounds of ruins at *Bhita*" (*Archæological Survey of India Reports*, 1871-72, Volume III), "10 miles to the south-

Bhita

west of Allahabad, were first discovered by the rail-

way contractors, who possess keen eyes for brick ruins, which offer a tempting mine for ballasting the line of rail at a cheap rate. *Bhita* or *Bhisa* is used in many parts of the North-Western Provinces to denote a mound. At Bhilsa the *stupas* are only known by the name of *bhita*, or 'mounds,' of which the diminutive is *bhitni*, a nipple. But in the present instance I believe that the name of Bitha is actually derived from the real name of the place in former days. At present nothing is known of its old name, but the following extract from the *Vira Charitra* of the Jains appears to me to refer to this very place.— 'Udáyana, of the Yaduvansa race, was reigning at Bitbhayána-pattána, in *Sindhu Sanvadesa*, in the time of Mahávira, and embraced Jainism. He had a statue of Mahávira made of *gosirsha chandana*, or 'ox-head sandal-wood,' for the possession of which a great battle was fought between him and Chandra Pradgota, rája of Ujain.' This very statue is said to have been afterwards found by Kumar Pal, the well-known Jaina rája of Gujrat.

The remains of the ancient city, which I suppose to have been *Bithhaydna* *pattdna*, extend in a slightly curved line for about a mile and a half in length, in a direction from south south west to north north west, ending in the rocky islet of Sujan Deo in the Jumna. The rock was originally the most northerly point of the low ridge of sandstone which bounds Bitha and Deoriya on the east, but the continuous encroachments of the Jumna at last cut it off from the land, and it now stands in the midst of the river, a bluff and picturesque pinnacle of rock 60 feet in height. It was formerly crowned by a Hindu temple called Sujan Deo, by which name the rock is still known. But the temple was destroyed in the reign of Sháh Jahán by Sháista Khán, who in A. H. 1059 erected an open octagonal cupola, 21 feet in diameter, which still exists.

“On the cliff opposite Sujan Deo, about 200 yards to the south, stands the small village of Deoriya, which now forms the northern extremity of the ruins of an extensive city.

In the rocky ridge to the south are the well known sandstone quarries, and close to them are some square shaped fields, raised high above the surrounding lands, in which the plough still turns up statues, pillars and stone umbrellas. Several statues and fragments of architecture are collected together under different trees in the village, and on the very edge of the cliff overhanging the Jumna, opposite Sujan Deo, there is a high artificial mound that was most probably the site of the original temple which gave its name of Deoriya to the village. From Bitha to Deoriya the distance is nearly half a mile part of the high ground between the two places being an artificial embankment connecting the rocky ridge of Deoriya with the high mound called *Dhi* of the large mass of ruins to the south, which are about 1,500 feet in length. To the south-west of *Dhi* lies the principal mass of ruin now called *Garh*, or ‘the Fort’. It is very nearly square in form, the north face being 1,200 feet in length outside, and the other three faces about 1,500 feet each. Apparently the rampart is only an enormous earthen mound from 35 to 40 feet in height and of great thickness, its base being not less than 200 feet. But a section which I made on the eastern face disclosed a massive brick wall, which could not have been less than 45 feet in height, including the loopholed parapet. But as the mass of earth outside this wall is much too great to have been washed from the inside by the annual rains, I conclude that there must have been an outer line of works forming a *sawsebraie* or *raoni*, as it is called in India, at a distance of 25 or 30 feet beyond the main line. In the course of time the ruins of the two walls, combined with annual washings of the rains,

would gradually fill up the space between them, and form the gentle slope of the present mound.

"At all the four corners, and at a few intermediate points, the earthen mounds rise to a still greater height, showing the position of the towers of this strong fort. At the western angle there are two of these lofty mounds standing close together, but with a deep gap between them, which must have been the site of one of the principal gates of the old fort. Two other gaps on the north-east and south-east faces show the probable position of two other gates, the former leading to the northern part of the town, outside, including Deoriya, and the latter the east, towards a long mound of brick ruins, the remains of some important buildings. The whole of the interior of the fort was once raised to a height of 15 or 20 feet, but about one-third has been gradually lowered by the action of the annual rains, leaving only a single mound standing in the midst of the hollow. This was most probably the site of a temple, as a large stone statue is still lying there, and stones, as well as bricks, are obtained by digging in it. To the south-west of the fort is another extensive mass of ruins, which once formed the southern quarter of the town. * * * * *

To the east of the northern half of the town there is a large sheet of water, 3,000 feet in length from north to south, and 2,000 feet in breadth. It is possible that some portion of this may have been a natural hollow, but its present size and form are due to the artificial embankment which connects the northern end of the mass of ruins called *Dhi*, or 'the mound,' with the rocky ridge to the south of Deoriya. This sheet of water has no special name, but is simply called *tdl*, or lake."

Brahman and Rājput marriages are usually contracted at ages varying from nine to twenty-four years. No such limits can be laid down in the case of the mixed castes. There are no castes, which *as such* have adopted reforms in the matter of child marriage. Sudras occasionally make marriage contracts for children still in the womb. Only the Sudra caste permit a second marriage, and even then the custom of *Bhanwār* does not obtain at the second marriage, and the second wife cannot join in religious ceremonies. Her children can inherit in the same way as children by a first marriage, but they are incompetent to perform the ceremonies of *pinddān* and *tarpan*. There are no castes in this district which admit of the enrolment of outsiders in their number, nor do any of them tolerate intermarriage of their members with other caste people. Conversion to Christianity or Islāmism, in every case, necessitates exclusion from caste; nor in

¹ From information supplied by Pandit Dīn Dayal, Deputy Inspector of Schools, with the approval of the Allahabad Hindu Samaj

such a caste are there any means of recovering one's privileges. Conversions to Muhammadanism are made indiscriminately from all castes. In the higher and middle castes, excommunication is caused by imprisonment in jail; adultery in the case of females (she also brings excommunication on all her near relatives) and eating with, or food cooked by, members of other castes. In some places persons that have been in jail are re-admitted into their caste after undergoing severe penance, and feeding Brahmans and men of their own caste. This privilege is allowed them because in jail they took food cooked by others under compulsion. In the case of adultery and eating with strangers, re-admission is never allowed. In the lower castes, besides the causes of exclusion mentioned above, there are others, such as stealing, smoking with persons of other castes, and excluded persons can be re-admitted on paying a certain fine. In the lower castes only are "pancháyats" held for the settlement of caste questions. When an excluded person seeks re-admission, he assembles the members of his own caste; the latter, after discussing the nature of his offence, usually decide that re-admission be granted on payment of a fine proportionate to the seriousness of the offence. The money thus raised is spent in feasting the "panchayat." If the accused has been an habitual offender, he is excluded from the caste for a fixed time, which may extend to twelve years or more.

An account of Hindu customs at births, marriages, and deaths may be given, once for all, for this series, in this volume. The following notice of these customs has been written by the Reverend H. Hackett of the Church Missionary Society —

"In every Hindu house a separate apartment is set apart as a lying-in chamber (*sauri*), and in this all births take place. When the expected time draws near, several objects are placed near the door of the room for the purpose of keeping away evil spirits. These objects are generally some fire, a piece of iron, a pestle, a shoe, an empty earthen ware vessel, and a thorn of the *bel* tree. The midwife receives usually a rupee and a garment for her services, but considerably more than this from the richer classes. In Brahman families the midwife is only allowed to be in the house during the birth. *Bhang* is always given to deaden labour pains, and is afterwards applied externally. On the fifth day the mother is bathed, and on the sixth the worship of the goddess Shashthi is performed in the following manner. The floor is smeared with cowdung, and a small hole dug in the ground. The latter is filled with milk in which a live fish is placed. If several children have successively died soon after birth, Hindus of the lowest caste place an iron ring upon the next child's ankle. After about 21 days the mother resumes her household work, but she is considered unclean for 21 days for a

boy and a month for a girl. It sometimes happens with the lower orders that the child is born when the mother is at work in the fields, and she has been able to carry it home in her arms.

"When a birth takes place, the female barber, who is always present on such occasions, at once goes to call the family Brahman (*ganak*). Upon the road she explains to him the exact time and circumstances of the birth. By pretending to evolve these facts from his inner consciousness, the Brahman manages to sustain his prophetic reputation, and is presented with an appreciative fee, from four *ánas* upwards, part of which finds its way into his coadjutor's pocket in gratitude for her valuable help. This Brahman it is who makes out the nativity (*janmpatrí*), but these are only written for the four Hindu castes. Any lower than Sudras are not permitted *janmpatrís*. The name is generally given about two or three days after birth. Every Hindu has two names, one called the *rás*, formed by taking the initial or final letter of the sign of the zodiac in which he was born, and letting it form the first or last letter of the name; the other, the name by which he is to be known, is usually chosen by the mother. Hindu mothers nurse their children till they are five or six years old. Upon returning to the house after being absent for a time, a son will take the dust from his parents' feet, and rub his forehead with it in token of submission. As soon as a boy of the better class is able to sit up, various articles, such as clothes, books, pen and ink, grain, gold, silver, &c, are placed before him. He is made to choose one, and his choice decides his future profession, with a view to which his education is carried on. Should a child fall sick, the mother vows its hair to some deity. The hair is then tied up in locks (*lat*), the name of a deity being repeated over each.

"When a child is about five or seven (an odd number is necessary) years old, arrangements are made for its marriage. It is considered a family disgrace if it is not married before its twelfth year. As is well known, vast sums are expended upon weddings, the poorest spending up to Rs 50, and the rich frequently more than a *lák*h. Preliminary arrangements are made by the professional go-between (*agua*). The ceremonies which have to be performed are legion, but the following are the principal :—

"*Bar rakshá*, in which the bride's father or brother sends some money to the bridegroom and, if he be a Brahman, a sacred thread (*janeo*), but to other castes a cocoanut.

"*Tilak* takes place about a month before the marriage. Presents of money, garments, rice, and sweetmeats are again sent to the bridegroom. In the court-

yard of the house a square (*chauk*) is marked out with flour, in the midst of which the bridegroom is seated. Oil and turmeric are applied to his body, and upon both his wrists bracelets are fastened (*kankan bandhna*). These bracelets merely consist of a small bag of yellow cloth containing a ring of iron, some cummin seed, and a kind of anise-seed (*ajwain*). The *tika* is also marked upon his forehead. In her own house the bride is similarly treated.

"*Sakhsupdr*.—The bridegroom's father sends gifts of garments and jewels to the bride. Upon the day before the wedding procession (*barat*) feasts are given in both houses to friends.

"*Barat*.—The bridegroom goes in procession to the bride's house, accompanied by friends bearing artificial flowers, trees, birds and animals. The house is reached after dark. First *Dwarpat* takes place, that is, Ganesh and Gauri (*Pārvatī*) are worshipped in the following manner:—First the usual square (*chauk*) is formed with flour outside the door. A *ghara*, or earthen jar, is then filled with water, into which a piece and some betel-nut are thrown. Upon the mouth of the *ghara* is placed an earthenware plate upon which barley or rice is placed, and underneath a little sacred grass. A small lamp with *ghā* is lighted and placed on the plate. The Brahman then prays to Ganesha and the nine planets for a blessing on the bridegroom, but the bride is not mentioned. *Pārvatī* is worshipped in the form of a ball of cowdung. The bride's father makes a gift of money to the bridegroom, after which he returns to his home or lodging-place (*janmda*).

"*Birāh*.—At night time or in the evening of the next day the bridegroom comes back, when the actual marriage-ceremony, *birāh*, takes place. In the female apartments the bride is subjected to a variety of ceremonies. Her relatives make the *tika* on her forehead with cards and rice, and wave over her head water, sugar, and a pestle. It is hard to say what the origin of these customs is, but they are done now in order to keep away evil spirits. The bridegroom upon his arrival is seated upon the customary square made with flour in the courtyard. The bride is then introduced and placed beside him, and their clothes are knotted together by the Brahman (*gath bandhan*). Taught by the priest they then worship Ganesh and *Pārvatī*. The bride's father places her hand in that of the bridegroom, who then marks red lead (*sendar*) along the parting of the bride's hair. All her relatives with the exception of the parents then leave the apartment. The bridegroom clasps the bride round the waist from behind and in this position they both go round a plantain tree or the handle of a plough seven times (*bhānwari phirā*). In the same position he next lifts her right foot with his right hand and three

times touches a stone pestle (*lorhá*) with it. The pair are then led into the *lohabar*. This is an illuminated apartment in which many minor ceremonies take place. If old enough, the bridegroom then takes his bride home (*gauná*), but most commonly this is done some months afterwards. After three or four days the ceremony of loosing the bridal bracelets (*kankan kholná*) takes place. The propitious moment when they may first come together is determined by the Brahman priest.

Death “The Hindus do not allow their relatives to die in a house that the soul parted from the body may not be hindered in its ascent, accordingly when death seems near they lift the dying person into the courtyard of the house. The ground is first smeared with cowdung and a small hole dug and filled with water. The dying person is then laid on the ground on a little sacred grass (*kush*), with his feet towards the south in the pool of water. The friends pray that all the sacred rivers may be present in the pool, so that he may get the benefit of bathing in them all. It is supposed that the regions of the dead are to the south; hence the position of the body. Ganges water, a leaf of the *tulsi* plant (holy basil, *Ocimum sanctum*), and some gold, are then placed in his mouth, and he is made to perform cow *sankalp*, that is, the dedication of a cow. The object of this is to ensure him the assistance of that animal amid the difficulties of the other world, especially in enabling him to cross the Hindu Styx, called *Vaitarani*, which consists of blood, hair, and bones. If he has never received the essential initiatory *mantra* (sacred formula) it is now whispered into his ear by the priest. Then more Ganges water is forced down his throat till death releases him.

“The moment he is dead the relations or friends wash the body, anoint it with *ghi*, and wrap it in a white shroud. But first the heir-at-law performs *shráddh*, by which provision for the first day after death is secured to the deceased. He is supposed to have become a spirit (*pret*) no bigger than a thumb, but invisible, in which state he continues for eleven days. The object of the *shráddh* offerings during this interval is to form a body for the *pret* of the departed. After the eleven days the *shráddh* is to secure the maintenance of the departed in whatever body he may have entered into. After the preliminary *shráddh* the corpse is placed upon a rough bier made of bamboos (*áthi*), and carried by friends to the burning ghát with the oft-repeated *Rám nára sat hai*, ‘the name of Rám is true’. Upon the road a halt is made for a short time, whilst again the nearest relative performs the manes for the dead. According to the Hindu mythology it is the Ganges that is supposed to carry the remains of the dead straight to the other world. Accordingly most dead bodies are

consigned to it, but some are burnt on the shore of the Jumna. The corpse being placed near the edge of the water is shaved by the barber; and the next of kin and all friends assisting are also shaved. The funeral pile is then built up and the body placed upon it, with the feet towards the water—a man upon his face, a woman upon her back. Here the legs are stretched out, but in Bengal they are doubled back under the body from the knees. Once again the next of kin performs *shrāddh* then holding a lighted coal in some straw, he walks five or seven times round, keeping his right side near the pile. In Bengal they generally surround it three times, but Hindus, if possible, avoid the even numbers. If it is a pandit who performs the obsequies, whilst going round he says in Sanskrit ‘In this body is merit (*dharma*) and demerit (*adharma*), but not avarice (*lobh*) or desire (*moh*). Oh fire! rise and burn it.’ He then places fire upon the mouth, after which he ignites other places till the whole is kindled. To the end of a long bamboo pole a small earthenware vessel filled with sweetmeats is fastened. With this the principal actor first lightly touches the half-consumed head, and then with a violent blow breaks the skull. The breast-bone is generally not consumed, but is thrown into the river by means of a bamboo. When all the remains have been washed into the river, the friends retire to a bathing ghāt, where they bathe and throw water and sesamum (*tildanjāl*) for the support of the departed.

“The women do not accompany the funeral, but go to bathe in the river. If it is a husband that has died, then on the river bank the other women violently tear off the widow’s ornaments, roughly untie her top-knot, and strip off all her good clothes, seemingly taking a savage pleasure in adding to the sorrows of their bereaved sister. Upon the day of the funeral none of the household partakes of food. On their return from the river the ground opposite the door of the house is smeared with cowdung, upon which are then placed a vessel of water, a stone, a twig of the *śim* tree (*Melia indica*) and some fire. The next of kin with the toe of his right foot touches first the water, then the stone, and then the fire, and places a *śim* leaf in his mouth. After a death Brahman relatives remain unclean for eleven days, other castes for fifteen days, and Sudras for a month. For a year, near relatives, if strictly devout, refrain from combing their hair, anointing their bodies, carrying an umbrella, riding in a palanquin or wheeled conveyance, and association with their wives.

“Upon the morning after a funeral, the next of kin makes a small hole in the bottom of a *ghara* filled with water. He drops a pice and some betel nut into the *ghara*, covering the top with an earthenware plate, upon which some barley and a lighted lamp are placed. This is hung up under a mango or

pīpal (*Ficus religiosa*) tree, where it remains for ten days to minister to the wants of the thirsty *pret*. In the evening two tripods are made of bamboos, and in the fork of each a leaf cup is placed, the one being filled with milk, the other with water. These the next of kin empties upon the ground, saying these words—‘Take this water and bathe in it, and this milk to drink.’ He then lights a lamp, placing the wick to the south side of the saucer, and addressing the deceased says—‘Take this to light thee on thy way.’ On account of these superstitious notions, Hindus will never lie with their feet towards the south, or place the wick at that side of their saucer lamp. After these ceremonies are completed, the relatives eat for the first time since the death, but the food is purposely not cleaned thoroughly. A large portion is put aside in an earthenware pot for the deceased and placed under a tree for him. It is imperative to give him enough so that he may not be subjected to the indignity of having to ask for a second helping. That night the next of kin sleeps by himself as being extra unclean, and he arms himself with a knife to guard against the assaults of the *pret*. Upon the third day *shrāddh* is again performed by him. Owing to the expense of cremation, the very poor content themselves with merely touching the body with fire and then throw it into the river. Should any one die under an unlucky star, then they either wait five days, or if this cannot conveniently be done, four effigy bodies are burnt with the corpse in order to do away with evil consequences.

“Yogīs do not burn but bury their dead. Vairāgis too are not burnt. They are buried in a sitting posture near the Ganges, near a *tulsi* plant, or in a house. These Hindu tombs are called *Samādhs*.”

“It is not to be supposed that all the ceremonies enumerated above are always observed. The general outline is the same, but changes and omissions are made. It is only the really devout Hindu who will conscientiously observe every particular. In the neighbourhood of Allahabad, the following are the only burning ghats allowed. on the Ganges, Trivenī (Barahi Patti), and Phāphāman ghāt, on the Jumna, Kākīāha ghāt. Those Hindus who do not burn their dead bury them in Asadullāhpur Nakauli.”

In contradistinction to the above, the following account of Muhammadan customs at births, marriages, and deaths, also from the pen of the Reverend H. Hackett, may not be out of place here :—

Birth “Upon the birth of a child the *Azān*, or summons to prayer, is uttered in his right ear. This is commonly done by the maulavi repeating it from outside the door of the room in which

the infant lies. The principal ceremonies observed after child-birth are: (1) *chhatni* or *tach* upon the sixth day, when the mother is bathed for the first time and the child named (2) *bdri* on the twelfth day, when a second bathing takes place; (3) *chdlinadn* or *chilla*, forty days after the birth, when she is bathed for the third time. Upon these three days presents are made to the mother and child by the friends, *hijras*, or eunuchs come to the house and dance, or the women of the family indulge in some merriment by themselves. On the fortieth day the mother takes the child to the door in the evening to show him the stars. The ceremony of '*okika*' is observed upon the sixth or fortieth day, but does not appear to be very usual in Allahabad, and is only kept by the rich. Two he-goats or two fowls are sacrificed for a boy, and one for a girl, and the flesh is eaten by all except the parents and grandparents of the child. After the sixth day the infant is shaved, unless a vow has been made by his parents. In such a case the hair is only parted with at the shrine of the Saints, or, if that is impossible, it is shaved in his honor on a fixed day. Many other ceremonies are observed at different periods of the infant's growth, but are not of sufficient importance to call for mention.

"When a girl is one or two years old, and sometimes soon after birth, *kdnehedan* and *ndtehedan*, or the piercing of ears and nose, take place. It is essential that there should not be an equal number of holes in both case. Seven are usually bored in the right and six in the left ear. Birthdays are generally kept, and are called *adgirah* from the method by which the age is counted, a new knot being tied each year upon a piece of string kept for that purpose. At four years, four months, and four days, the child is taught Bismillah. Circumcision (*khatwa* or *sunnat*) of boys usually takes place when they are between seven and fourteen years of age, but is sometimes held earlier or later. It is generally made the occasion for great festivities, but manlyas, as a rule, do not make it more public than is actually necessary. Either upon the day itself, or about a week after, when the boy is sufficiently recovered, a grand procession is made at night. The boy is dressed in red or yellow clothes and his teeth blackened with powder (*missi*), adorned with flowers, and accompanied with music, he is carried first to the mosque and then through the neighbouring streets. When in the course of his studies the boy finishes the *Kur'an* or a portion of it he presents his tutor with a gift.

"As soon as a boy (or girl) attains to the age of puberty, he must conform to the duties of religion. Previous to this all his good and evil deeds are laid to his parent's account; but after this he is held responsible for his own actions.

“The duties of religion that are incumbent upon all Muslims are five in number—(1) saying the *Kalima*, or confession of faith in God and his apostle; (2) observing the five daily times of devotion, (3) fasting from sunrise to sunset during the month of Ramzán and at other fixed times; (4) giving a proportion of income to pilgrims, debtors and others; (5) performing by self or by proxy the pilgrimage to Mecca. Dr Hughes in his *Notes on Muhammadanism* is not correct in stating that the pilgrimage cannot be performed by proxy. Before the daily prayers, if the Muslim has not recently bathed, the ceremony of *wazú*, or washing, must be performed. If water cannot be obtained sand may be substituted, which operation is called *tayammum*.

“The preliminary arrangements for a marriage are usually conducted (as with the Hindus) by professional go-betweens (*lutní*).
Marriage. Omens and astrology are called in to decide whether the intended marriage will be auspicious or not. Marriages usually take place when the youth is about 18 and the girl 13, but engagements are made much earlier, and sometimes even before birth. The ceremonies observed at a Muhammadan wedding have been mostly copied from Hindu customs. After the first preliminary arrangement some male and female messengers are despatched by the bridegroom to the bride's house. They distribute betel-nut to her relatives, and in return receive some from them. The first ceremony of importance is the *mangni*, or regular betrothment. If the bridegroom can be present so much the better, but his attendance is not actually essential. Should he be able he rides on horseback to the bride's house, accompanied by musicians, dancers, and attendants bearing presents for the bride of jewels, garments, preserves, &c. About dusk they arrive at the bride's house. To the relative of the bride that first makes his appearance, they give some betel-nut, the *laul-bírá*. Taking it, the relative three times expresses his willingness to betroth the bride to the bridegroom. The *fátíha*, or first chapter of the *Kurán*, is then read, after which a dinner of sweet *puláo* (a dish made up of rice, spices, and flesh) is given by her people. Upon this occasion many tricks are played upon the hero, such as filling his plate with bones or stones and covering it over with a thin layer of rice. He is usually presented by the bride's people with some garments or ornaments, but the only colours allowable are yellow, red or green. While this dinner is being discussed by the men, the women are entertained in the *zanána*, where the bride is dressed out in all her ornaments. After the *mangni* the young couple are considered to be definitely betrothed.

“For some days previous to the marriage, both of them are daily rubbed with turmeric. Amongst the weavers and lowest ranks, a great many curious

customs are observed prior to the wedding, such as decking a branch of the pomegranate tree, and also a small representation of a boat, with red cloth and ornaments, and setting both adrift upon the river. It is customary for the bridegroom to provide the wedding garments for the bride and *vice versa*. On the night before the *barât* or wedding procession, he sends to the bride turmeric and leaves of the *menhdi* (the plant from the leaves of which the red die is prepared with which the natives stain their hands and feet) and he and his people are entertained at her house. All these ceremonies are preliminary to the actual wedding which is called *nikâh*. The whole series constituting a wedding is called *shâdi*, with special reference to the festivities which take place. Towards evening a grand procession is formed by the bridegroom and his friends, accompanied with music, fireworks, and artificial trees and flowers. First they pass to the mosque, where the bridegroom performs two series of prostrations (*ruk'at*), and then to the bride's house, where a scramble for the artificial plants takes place. A pretended opposition to his entrance is made at the door by her brother, but finally he is carried into the house in some man's arms or upon his back. The bride is then carried in by a female friend, and each throws flowers on the other over a curtain placed between. He is given sherbet to drink. After this the marriage ceremony takes place by the kazi or maulavi. According to the *Kurân* and the traditions of the prophet marriage depends upon three things: (1) the mutual consent of the parties; (2) the evidence of two witnesses; and (3) settling the marriage jointure (*mahr*) upon the bride. If any one of these three is wanting, the marriage is illegal. After the ceremony the bridegroom usually takes his bride home, but this is often delayed for a few days, sometimes for five successive Fridays. Afterwards festivities are kept up by the newly married couple, constituting a sort of honeymoon. The period in which all these ceremonies are accomplished varies considerably from a year to three days or even to one day. But the usual period is from two to six months.

"The laws affecting the number of wives allowable and methods of divorce are the same everywhere. A Muhammadan may not marry more than four wives but may have as many concubines as he pleases. But as a matter of fact, it is not usual here to have more than a single wife. The three kinds of divorce are also well known. In the first kind (*talâk i-bâ'in*) it is only necessary to say to the wife once, 'I divorce you.' It is allowable to take her back within three months, but not afterwards. In the second kind (*talâk i-rujû'i*) he pronounces her divorced twice, after which she may either depart with half the jointure, giving up her claim to the rest, or the husband may agree to

support her at home. After this divorce he cannot take her back unless he marries her over again. The third kind (*talâk-i-mutalaka*) consists in saying these words three times. One method of interpretation requires that in second and third kinds of divorce an interval of a month should elapse between two consecutive declarations of divorce. After the third kind of divorce it is unlawful for her to be taken back till she has first been married and divorced by another man. To the credit of the better class of Muhammadans, however, it must be added that they do not appear to act up always to this monstrous command of their prophet.

“ When any one is about to expire, the *surya-dsín* is read in order to tranquillize the soul. The *Kalíma-i-Taiyib* and *Kalíma-i-Shahádat* are also read. At the moment of death Death.

sherbet or water from the well *Zamzam* at Mecca is given to render the change easy. The body should be buried with all possible expedition. The necessary preparations are made by the male or female barber. First, the body is washed, and then the body is made to perform the *wazú* (or ablution before prayer). The place where this is performed is called *lahúd*. Powdered camphor is rubbed upon those parts of the body which have touched the earth in prayer, and then it is wrapped in a white shroud (*kafan*). Sometimes chapters from the *Kurán* have been previously written upon the shroud, and it is not uncommon for religious devotees to prepare their own shrouds. Either immediately before or after her husband's death, the wife declares that she remits the money settled upon her, and his mother says—‘The milk with which I suckled thee I freely bestow,’ the idea being that the deceased should be set free from all his obligations. *Fátíha* is then offered for the dead, and the body is placed on an ordinary cot, or in a box, which latter, however, is not buried with it. It is then carried on men's shoulders, at a rapid pace, to the mosque or burial-ground. During the progress verses from the *Kurán* are repeated. The nearest relative or the *kází* or indeed any friend leads the funeral service, which consists of four *takbirs* and a prayer. The nearest relative gives leave to depart to any who may desire it, and then the body is lifted on to a sheet and let down into the grave. It is laid upon the back, with its head to the north, feet to the south, and face to the *Kibla* (Mecca). The mouth is opened to enable him the better to answer the enquiring angels. Each one present then repeats an Arabic sentence over a clod of earth, and deposits it carefully upon the corpse. The grave is then filled up, but room is left for the body to sit up. After the grave has been made, the *bishshí* (water-carrier) empties a *mashk* (leather water bag) of water upon it. The cloth which covered the bier is by the Shíás spread

upon the grave, and is placed there on the 3rd day, and on every 10th day till the 40th day, when it becomes the property of the *fakir* at the grave. But the Sunnis do not spread the cloth on the grave, but give it at once to the *fakir*."

"After burial, *Fdtula* for the deceased is performed at the grave, and when the mourners have moved away forty paces, they offer *Fdtulāz* in the name of all who have been buried in the graveyard. At this moment the two examining angels, Munkir and Nakir, are believed to visit the deceased, and to question him as to his God, his religion and his prophet. If he has been a good Muhammadan, he answers these queries without hesitation but if he has been a bad one, he is beaten by the angels with iron clubs. A gratuity of from eight ānas is given to the gravedigger, and the *fakir* who lives at the burial ground gets a handsome fee, for which he is expected to keep the grave in order. It is considered highly meritorious to follow a funeral on foot to the grave. On their return home the friends distribute charity in the name of the deceased. Upon the third day the grave is visited (*Tyāz*), and a part or the whole of the *Kurān* is read over by Mullas for the benefit of the dead. For this purpose the *Kurān* is divided into sections, so that simultaneously many can read it, and so expedite matters. But the luxury of *khātun-i Kurān* can only be afforded by the rich. Offerings for the dead or *Fdtula* are performed on the 10th, 20th, 30th, and 40th days after death, and also quarterly and annually. The apparent object of these offerings is to cause the spirit of the departed to leave the house in which he died. At the festival of *Shab-i Bardt* and on the eve of *Bakr-i Id* offerings are made for all deceased ancestors. There are no less than 25 different Muhammadan burying-grounds in the vicinity of Allahabad.

Allahabad (*Prayāg*) is the chief place of pilgrimage in these provinces, and thousands of pilgrims yearly flock to bathe in the
 Religion: Prāgwāls. *Trivenī*, or junction of the Ganges and the Jumna with the supposed subterranean stream *Sarasvatī*. The hereditary local priests of Allahabad attached to the religious duties of the *Trivenī* are the *Prāgwāls*¹. This name is a contraction of *Prayāg-wāls*. They are also called *Pandās* and *Gangā putras*, but these names are also common to the local priests of other sacred places, such as Benares and Gaya. In caste they are Brahmins; but are so degraded that no other Brahmin, except the *landās* of other places, would eat with them. The origin of this body is, by a commonly received tradition, referred back to the time of Akbar. Before his time, it is said that there was

¹ The accounts of the *Prāgwāls* and *Akhārās* have been written by the Reverend H. Hackett above-mentioned.

no one particular class who performed the religious duties now confined to the Prágwáls. The tradition says that when Akbar attempted to lay the foundations of the present fort, they were repeatedly washed away by the floods in the rains. The Emperor was advised to sacrifice a Brahman, but the victim first exacted a promise that the privilege of performing the rites at Triveni should be confined to his descendants. There are now about 1,400 different families of Prágwáls living in Allahabad and its surroundings. Disputes amongst them, and even free fights, were notoriously frequent, but now most points of difference are settled by a *pancháyat*. The Pandás of the Doáb are looked down upon by the other Prágwáls, because they perform the necessary rites for the ashes of the dead that are occasionally brought here from a distance to be thrown into the Ganges. The pilgrims who resort here from all parts of India for the purpose of bathing are their real source of income. From time immemorial Allahabad has been considered one of the most sacred of places. It is called by the Hindus "Prayág" (Sans. प्रयाग = sacrifice) on account of the many sacrifices which in ancient times were celebrated here, and perhaps with special reference to the legend that it was at Allahabad that Brahma performed ten Aswamedhs (horse-sacrifices) in commemoration of his recovery of the four Veds from Sankhásur. Its sacredness is also attested by its title *Tīrth-rāj*, 'the chief of pilgrim places'. The *Prayág Māhātmya*, which claims to be a part of the *Matsya Purān*, is the authority for the mode of performing a pilgrimage to Allahabad and for the countless benefits which are supposed to result from it. In former days a mode of suicide, prescribed in the *Prayág Māhātmya*, was frequently practised by self-precipitation into the junction of the rivers. The authority says "from the *Akshay vat*," but the dead stump of that "undecaying tree" is now shown in the fort more than a mile from the confluence. This practice has of course been completely stopped by the British Government.

The duty of the Prágwál is to direct the pilgrim in his religious duties. It is a matter of considerable financial importance to the priests that there should be a clear distribution amongst them of the multitudes who come to bathe. To this end several rules are laid down amongst them. Each Prágwál keeps a list of his customers, or *jaymán* as they are called. To this Pandá not only must this *jaymán* come on subsequent visits to Prayág, but all his descendants also are considered to belong to him. Should a pilgrim have no Pandá, then he becomes the perquisite of the first Prágwál who meets him a certain distance out of Allahabad. Should he advance beyond this limit before he is appropriated, he becomes the joint property of all who meet him between that point and one still nearer. It is necessary, however, that the claimants should accom-

pany the pilgrim through all his religious duties; but generally, by mutual agreement, he is left to the charge of one who divides the fees with the others afterwards. Such a pilgrim upon leaving has to sign a paper by which he accepts a particular Prágwál for himself and his posterity. Every Prágwál family has a particular emblem or sign which, painted upon a flag, waves over the place at Triveni where the Pandá sits so that the pilgrim is guided without difficulty to his own priest. These emblems are generally representations of deities or sacred utensils but figures of railway trains, British soldiers, and other such like mundane objects are sometimes seen. It is considered an act of merit to present a new flag to the Prágwál, and some of the banners made of silk and embroidered with gold and silver are very valuable and handsome.

The following is the usual round of religious acts performed by the pilgrim to Triveni. Not a tittle of the directions in the *Prayag Mdhātmya* is now observed, and sometimes all are omitted with the exception of shaving, bathing, and the customary fees. Immediately upon arrival, if his first visit, the pilgrim (it is said) should offer a cocoanut to Benú Mádhó, the presiding deity of the junction; but this custom is more honoured in the breach than in the observance, for cocoanuts are never met with at Triveni. The first visit then is to the barber's quarters (*Nauá Bárd*), where the pilgrim's head and face, and sometimes even body, arms, and legs, are shaved. It is because hair is considered to be unclean that it has to be shaved both here and at other periods of a Hindu's life. The *Prayag Mdhātmya* promises release from 10,000 births for every hair above the chin which finds its rest in mother Ganges. Residents in Allahabad are not obliged to have their heads shaved, and neither are wives whose husbands are living; but it is an additional merit if they do. However, few wives suffer themselves to be denuded of their glory, but are content with having a lock cut off. Widows, on the contrary, are usually shaved entirely. To the barber the usual fee is one or two pice, but the better off are expected to give more. At the great Kumbh mela the barbers would not take less than four ánas a head. The shaven hair used to be sold by contract but it is now buried in the sand, to be washed away by the rain floods. After shaving comes the equally important bathing. The vast majority simply bathe, giving a fee of one or two pice to their Prágwál. Those who are able generally give a special offering to Benú Mádhó of some money, or a goat, cow, horse, or elephant. The bather holds in his right hand the money the ear of the goat or horse, the tail of the cow, or the tusk of the elephant. The Pandá then places in his hand a sprig of sacred grass (*tusa*) and some water, and recites the *sankalp* or a portion of it for him. The following is the *sankalp*:—

ओं विष्णु विष्णु आद्य ओं नमः परमात्मने श्री पुराण पुरुषोत्तमाय आद्य ब्रह्मणे
 श्रीश्वेतवाराह कल्पे वैवस्वत मन्वन्तरे अष्टाविंशतिमे कलियुगे कलिप्रथम-
 चाग्रे जम्बूद्वीपे भरतखण्डे आर्य्यावर्त्तकदेशे श्री विक्रम शके वैद्धावतारे श्री
 सवितरि उत्तरायणे वैशाख मासे कृष्ण दशम्यां बुध वासरे कायिक वाचिक
 मानसिक सकलपापपरिहारार्थं त्रिवैणीस्नानमहं करिष्ये ॥

Om

Vishnu !

Vishnu !

Reverencing now Om and the great spirit and that ancient perfect man and Brahm also.

In the White Boar Kalp—in the Vaivasvat Manvantara—in the first quarter of the 28th
 Kalyug—in Jambudwīp—in Bharatkhand—in a province of Aryāvart—in the——year of
 Vikram—in the incarnation of Buddh—the sun being north of the ecliptic—in the month Vai-
 sākḥ—Krishn paksh—the tenth, Wednesday, I (at this time) bathe in Triveri to destroy
 all sins which I may have committed in thought, word or deed [Dates, &c, are changed accord-
 ing to circumstances]

The Prágwáls for the most part are very ignorant, and do not understand
 Sanskrit, but learn off the *sankalp* by rote and very few of the pilgrims know
 what the magic words mean. A cow is the animal most usually given. Those
 who may not be able or willing to give a *bonâ fide* cow can do so by an ingenious
 fiction, and this is by far the commonest method of making the offering. The
 cowherd hires out a cow for the occasion for a small consideration, and the
 pilgrim holding its tail listens to the *sankalp*. He then gives the Pandá some
 money from ten ánas upwards, though occasionally it is as low as two ánas.
 The cow reverts to its owner, but the bather is supposed to have presented it
 to the priest. After bathing a pice worth of milk and of flowers are offered to
 the river. A brisk trade is carried on by cowherd, milkman, and flower-seller,
 many of them remaining most of the day up to their waists in water. After
 bathing many give gifts of money or rice, &c, to their priest. The bather is
 supposed to fast that day, but few rigidly observe this rule, nor do the Prágwáls,
 content with their fees, take much trouble to inform them of their duties. The
 pilgrim bathes daily whilst in Prayág, and a few visit the *Akshay vat* in the
 fort and other sacred places. The pilgrim cannot depart until he has paid the
 Prágwál his fee and received his blessing. Fees may be paid upon the day of
 the new moon, but the parting fee (*vidá't*) is generally paid when the pilgrim
 wishes to leave. The Panda exacts as much as he considers the *jaymán* can
 afford, and then, slapping his customer, who kneels before him, three times on
 the back, he pronounces him *suphal*, that is, to have meritoriously performed
 all the customary rites. But on no account will the Prágwal permit him to

depart till he has paid the verylast cowry If the pilgrim is left without any thing, he is often lent money to be repaid upon the next visit of the Pandá. During the year the Prágwáls or their emissaries travel to all parts of India to recover debts from their *paymáns*, and to incite them to come on pilgrimage to Prayág, as well as to look after land that they have been given. They also endeavour to secure new customers

It should be added that Prágwáls are also utilised in a very questionable manner They are asked and allowed to perform the Levirate duty of next of kin to widows whose husbands died young, and also in the case of childless wives

An Akhárá is an order or sect of Hindu *fakírs* They have monasteries or *maths* as head-quarters in various places, but the majority of the members spend their time in wandering about on pilgrimages or begging tours. On great occasions a large number of the members meet together, especially at the times and places where Kumbh melas are held The members are either celibates, or have abandoned their families, and subsist upon the alms of their disciples Some Akhárás own land, and some do a large business as bankers and money lenders They are supposed to have given up all care for the things of the world and to spend their time in meditation and religious exercises Each Akhárá patronizes some particular religious book or books from which, morning and evening, selections are read In Allahabad there are a great number of Akhárás, of which the following are the principal —

1 The Bará Pancháyati Akhárá in Kydganj These are Sikhs and read daily the Sikh sacred volume, called *Granth Sahib*, written by Nának Sháh Although Sikhs, they countenance and even practise idolatry, in order to gain the good will and alms of the Hindus Their name pancháyati is derived from the democratic mode of government which obtains amongst them. They lend money and own a good deal of land

2 The Nirmal Akhára in Pili Kothi in Kydganj They are also Sikhs and read the *Granth* daily; and though they do not themselves practise idolatry, yet they do not consider it wrong

3 The Chhota pancháyati Akhárá in Motiganj These also are Sikhs, and are sometimes called Nának Sháhí They are Udási fakírs and were never married. They also read the *Granth* daily, but in every other respect they are Hindus.

The abandonment of the distinctive Sikh tenet of the unlawfulness of idolatry is a remarkable feature in these three Akhárás.

4. The Rāmānandī Akhārā in Kāyanganj, in the Dharmśāla called by the name of Babā Hari Das. They are Vāishnav Vairāgis, and especially affect the worship of Rām Chāndr. Morning and evening they perform *ārti*, or the ceremony of moving a lighted lamp around the head of an idol. The books read daily are the *Bhāgavat Gītā*, *Vishnu Sahasranām*, and the *Bhāgavat Purān*. They are Tyāgis, that is, are married, and have deserted their families. This Akhārā is chiefly supported by the alms of the Hindu residents in the city.

In Darāganj, the Hindu quarter of Allahabad, the Akhārās are very numerous, but the following are the principal :—

5. The Mahā Nirbāni consists of Shiva Sanyāsīs. They are *Jangam fakīrs*, that is, have matted hair, and generally hold a bell in their hand. They originally used to go about naked, but being obliged to clothe themselves, they are now called *Bheshdhārī*, the clothed. This Akhārā is very wealthy, and the members do not beg. They worship all the Hindu deities, but their special books are the *Bhāgavat Gītā*, *Vishnu Sahasranām* and *Mahānā*.

6. The Rāmānujī Akhārā consists of Vāishnav Vairāgis. They are all Tyāgis, and one peculiarity is that they do not allow any outsider to see them eating. This is one of the richest and largest Akhārās in Allahabad.

7. The Nirānjanī (= destitute of passion), also called the Panchāyati Akhārā, consists of Shiva Sanyāsīs. Their peculiar religious books are the *chumna* and the *Panchratn*.

8. The Vairāgi Akhārā, also called the Rāmānujī, is situated near a place called after the name of Swami Duvā Rām. The special books read are the *Rāmastotrīy*, *Bhāgavat Gītā* and *Vālmīki Rāmāyan*.

Besides these four principal ones there are five or six smaller Akhārās in Darāganj.

At the other side of the Ganges, nearly opposite its junction with the Jumna, there is a hill which from time immemorial has been the dwelling-place of Hindu fakīrs. They have dug caves out of the cliff in which from 15 to 20 reside with their *Mahant*, but they do not appear to belong to any regular Akhārā. The books most venerated by them are the *Bhāgavat Gītā* and the *Vishnu Sahasranām*. They are supplied with rations daily by the *Sadāvant* in Jhūsi. This was established some years ago by two residents of Agra, who have endowed it with Rs 50,000. Here from 40 to 50 fakīrs and indigent persons are fed daily. In the top of the cliff in which the fakīrs dwell is the *Samudr kūp*, or ocean well. The tradition says that when Rām gave up his kingdom at Ayodhya his brother Bharat followed him to persuade

him to be crowned When Rām refused, Bharat threw the sea water which he had brought with him for the purpose of Rām's coronation into this well, which has since been known as *Samudr kūp* Near Jhūsi there are several Hindu *maths*, or monasteries In Parani Jhusi there is one of Brahmacharya, where about 40 Sādhus reside There is another of Sanyasis of the kind called "*Ākāśh Prith*, that is, 'Heaven fed, or living from hand to mouth. They do not receive money, but only take cooked food They are principally supported by the *Saddārs* The members of this math are poor, but sincere. Another math, called Hanstīrath, is situated on the Ganges between Samudr kūp and Jhūsi.

Mr White, in his preliminary dissertation on the Census Report for the

Language.

North-Western Provinces and Oudh (1881), says that the Kananji dialect of Hindi is spoken throughout the

Allahabad division, except in Jaunpur "It need hardly be said," he proceeds, "that these boundaries" (those given by him as the limits of the various dialects) "are arbitrary, and the real boundaries of the dialects could be given only after a careful enquiry" There can be no doubt whatever that the language of the Doāb part of the district differs considerably from that in the trans-Ganges and Jumna parts; and probably a skilled linguist would find very great differences in the language even of the two latter parts. It would rather seem that Mr White is right so far as the Doāb pargannahs are concerned, but that the Bhojpuri dialect is spoken in the rest of the district This, however, is difficult to say; for as Dr Hornle writes "the adjoining languages and dialects pass into one another so imperceptibly, that the determination of the limits of each will always remain more or less a matter of doubt and dispute" Allahabad is in fact the border land, marching with the land of the Kananji dialect on the west, that of Baiswāri or Avadhī at Sorāon, and that of the Bhojpuri to the east Some account of the Bhojpuri is given in the Gorakhpur and Basti articles of this Gazetteer (Vol VI., pages 72 and 657), and many of the peculiarities there remarked are observable in this district. It is common to transpose the *t* and *a* in the 2nd and 3rd person, e.g., *uoh delhal* The pronouns *okar* for *uska* *tole* for *tumko* *tuhār* for *tumhara*, *okaranke* for *unka*, are frequently used. The custom of adding the syllable *wa* obtains largely, and in many cases it cannot possibly be meant for a diminutive, e.g., *chaukidāruwa*. In fact, it seems usual to add it to any noun The words *matrī larkani*, *mihdrū*, and *mansedu* are all in ordinary use here *Gora* is the word most frequently used for cattle. To one coming from more western districts it will seem that the people have a peculiar custom of spitting out their words, as may be noticed in their utterance of the words *pot* (rent) and *to* (yes)

The large number of Mohammadans in the Doáb and city causes the Urdu language pure and simple to prevail largely, especially in the latter place, where it is used in the courts of law and Government offices.

Literature With regard to the literature of the district, a brief account has been given of the newspapers (English and vernacular) in the Allahabad city article at the end of this notice. Being the seat of the High Court, Allahabad produces a number of law books every year written by the pleaders, and at present there exists a law periodical of modest pretensions entitled "Weekly Notes." A number of books of a religious character too appear, and the following brief note¹ on the *Prayāga Māhātmya* describes a specimen of them :—

"The *Prayāga Māhātmya*, forming a part of the *Matsya Purān*, describes, from a religious point of view, the virtues of Prayāga and the adjacent sacred places within a radius of five *yojans* (20 miles). Many of these places are of less note, and cannot be traced now, the important ones being the 'Sangam tīrtha' (confluence), and opposite it on the other side of the Jumna, 'Som tīrtha' (in Arail), and on the other side of the Ganges, 'Sāmudra kūp' (in Jhūsi). On this side of the Ganges, 'Kotī tīrtha,' 'Vāsukī kund,' and the 'Akshaya Vat' (the everlasting banyan tree). In short, the book describes how one should perform his pilgrimage to Prayāga and the adjacent places, and the rewards that await him in the life to come. The book is purely mythological and full of absurdities. No trustworthy information can be derived from it."

As might be expected, Allahabad is well supplied with educational institutions at head-quarters, and fair results have been attained in the work of the educational department.

Education. in the district. The Muir College is the chief educational institution in the provinces,¹ and is affiliated with the Calcutta Uni-

Muir College. versity, *i.e.*, is permitted to send up its pupils for the various examinations of the University for degrees, &c. The staff consists of a principal, a professor of mathematics, a professor of English literature, a professor of physical science, and a law professor. Work is at present carried on in a bungalow to the north of Government House, but the students will soon move into their fine new building described in the gazetteer article on ALLAH-ABAD, *post*. On 31st March, 1882, there were 85 students (one native Christian, 76 Hindus, and eight Musalmāns) in the general department, and 29 (Hindus 20, and Musalmāns 9) in the law department. The total average daily attendance, however was only 80 altogether. All of the students were learning English, 6 Arabic, 22 Persian, and 27 Sanskrit. The total expenditure was Rs 59,007 on the arts department, and Rs 7,270 on the law department, these sums being supplied from provincial revenues, fees, endowments, and other sources. The annual cost to Government of educating each student was

¹ Furnished by Pandit Dīn Dayāl Tiwārī, Deputy Inspector of Schools.

Rs. 792 7-3 in the general department, and Rs. 171 6 10 in the law class

Information with regard to the high and middle schools of the district may be given in the following form Of the schools mentioned, the chief are the Government high school, the aided boys high school, and girls high school The seven vernacular government schools are the tahsil and parganah schools scattered throughout the district —

Number and class of schools.	Number of scholars on the 31st March 1882	Average daily attendance	Classification according to race or creed of the scholars				Expenditure from—					Annual cost to Government of educating each scholar.
			Europeans and Eurasians.	Native Christians	Hindus.	Mohammedans.	Provincial revenues.	Fees.	Municipal grants.	Other sources.	Total.	
<i>English (male).</i>							Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.
2 Government...	269	180	—	19	210	4	9,874	716	863	—	11,154	84 13 10
3 Aided ...	99	93	72	—	25	2	4,423	6,661	237	249	11,620	47 7 6
<i>English (female).</i>												
4 Aided ...	146	125	146	—	—	—	3,839	7,264	215	—	11,337	31 3 3
<i>Vernacular</i>												
7 Government	65	46	—	—	3	23	825	65	—	30	910	17 14 11
Total ..	579	443	218	19	267	82	18,972	14,726	1,034	249	35,091	52 12 3

The Allahabad zila or high school had in 1881-82 an average daily attendance of 391, and the income from fees was Rs. 4,182 The cost to Government of this establishment is about Rs. 12,000 annually The Municipality gives a grant of Rs. 1,440 to it every year The instruction imparted is of a high character; and the school in the year abovementioned passed 18 boys at the Calcutta University entrance, and ten boys at the Government middle class Anglo-vernacular examination. There is a boarding house connected with this institution, at present located in the old catcherry of the Commissioner This school is in fact the place of education for the sons of native gentlemen of the city and district. The aided boys and girls high schools are under the management of a committee composed of ladies and gentlemen of the station Both institutions are in a flourishing condition and supply a serious want of the European and Eurasian residents of the station and these

provinces generally, viz., a cheap and at the same time good place of education for children who cannot be sent to Europe or the hills. The Roman Catholic community of Allahabad has several educational institutions at Pháphámau and elsewhere. Belonging to the Church Missionary Society is St Peter's College for the training of native pastors. The Káyath Pátshála is a school for members of that caste founded by Munshi Káshi Prasád, an Oudh pleader, who gave Rs 1,40,000 towards it. There is a Government Normal School in Allahabad for the training of teachers for village schools in the Allahabad division. The American Presbyterian Mission has schools in Allahabad on the banks of the Jumna and in Katra. The seven vernacular middle class schools throughout the district are at Dáuánagar, Saiyid Saráwán, Súsá, Kathauli, Phúlpur, Soráon, and Karchhana. At Manjhanpur and Handia also are schools which are allowed to teach up to the middle class standard.

All the schools abovementioned have, of course, lower classes. Besides these, there are 121 Government village (*halkabandi*) schools, and five schools kept up by the municipality of Allahabad. Thus the educational report for 1881-82, shows 135 primary schools (121 *halkabandi*, 8 *tahsili*, 1 *parganah*, and 5 municipal). These schools contained 3,796 pupils on 31st March, 1882, of whom 2,354 were Hindus, and 1,442 Musalmáns. Their total cost was Rs 17,053 (from provincial revenues, Rs 1,246, local rates, Rs 15,303, municipal grant, Rs. 504). The cost of each boy's education during the year incurred by Government was Rs 5-5. There are two aided primary schools for the education of European and Eurasian girls, but no vernacular girls' school exists in this district.

At Allahabad are situated the office of the Postmaster-General for the North-Western Provinces and the General Post Office, both of them on Canning Road. Besides the head post-office, there are 28 sub and 9 district post-offices in the Allahabad district. Of the former, three are in Allahabad itself, in the city, Katra, and Motiganj; the others are at Bárah, Bharwári, Dáránagar, Handia, Hanumanganj, Jhúsi, Kara, Karári, Karchhana, Manauri, Manjhanpur, Mau-Aima, Meja, Mufti-ká-purwa, Múiatganj, Naini, Nawábganj, Phúlpur, Sará'Ákil, Sirsa, Sháhzádpur, Shiurájpur, Sikandra, Siráthu, and Soráon. The district offices are at Koráon, Pachchhim Saráira, Mándá, Ghurpur, Bháratganj, Baraut, Koh Khiraj, Kheri, and Saráí Mamrez. There are, besides, pillar posts erected in the suburbs of the city and civil station of Allahabad. The postal receipts for 5 out of the past 20 years are as follows.—In 1861-62, Rs. 1,06,776; in

1865-66, Rs. 17,545 in 1870-71, Rs. 52,319 in 1875-76, Rs. 1,44,993 in 1880-81, Rs. 1,55,478 In the last mentioned year Rs. 21,578 were realized as fees on unpaid letters, &c., and Rs. 83,729 from the sale of ordinary postage stamps. The expenditure in 1861-62 was Rs. 65,813 in 1865-66, Rs. 29,452; in 1870-71 Rs. 82,388 in 1875-76, Rs. 2,29,604 in 1880-81, Rs. 4,66,696. During the last 15 years, 1865-81, the number of letters received has more than doubled, and there has been a corresponding increase in the number of newspapers, books, and parcels received.

The central Government telegraph office is opposite the Allahabad railway station the branch offices are in Katra (next to the Telegraph Pioneer press office) and in the city The Adjutant-General's office in new cantonments is connected by wire with the Fort. There are, besides, telegraph offices at all the railway stations in the district, viz, Sirāthu, Bharwari, Manauri, Allahabad, Allahabad Fort, Naini, Karchhana, Sirsa Road, Nahai, Jaisa, and Shīrājpur.

According to the latest "allocation statement," Allahabad contains 85 police stations, 12 first-class, 11 second-class, and 12 third-class. Besides these there are twenty one "ná kas," or outposts. The following is a list of the stations:—

First-class.	Second-class.	Third-class.	Outposts.
Allahabad city ..	Dérāganj ...	Daraut ..	Lohunga.
Ditto Cannington ..	Manjh pur ..	Sarāi Mamra ..	Awdhawah.
Ditto Cantonment ...	Pachchhim Sarāi ...	Kara ...	Imāmganj.
Katra-Colonelganj ...	Karāi ...	Kob Khiraj ...	Tiwāri Talāo.
Maini ..	M o-Alma ...	M ratganj ...	Aloyā Bāgh.
Pura Muffi or Muffi	Karchhana ...	Nawābganj ...	Dhūmas nj.
kā purwa.	Bārah ...	Hannmanganj ..	Sarāi Ināyat
Sarāi Akhī ..	Mānda ...	Sikandra ...	8 bacra
Sorāon ..	Korāon ...	Ghurpur ...	Saidabad.
Jhāsi ...	Kydganj ...	Shīrājpur ...	Bīrāgi Nāla.
Phālpur ...	Motuganj ...	Sirsa ...	Rājapur Gbāl.
Handā ..		Khāri ...	Khanjāhpur
Meja ...			Lachagir
			Jāri
			Outpost between
			Sirsa and Mānda.
			Sorwal.
			Barokhār
			Keburā
			Iartāpur
			Phāphāman.
			Kura Gararia.

The district police force (including 3,425 village and road chaukidárs) numbers 4,322 of all grades, and cost during 1881-82, Rs. 2,35,049. Besides these, there are 35 sowárs of the provincial establishment stationed at Allahabad. The twelve towns to which Act XX of 1856 has been extended are protected by a force comprising 5 jamadars and 108 chaukidárs, the annual cost of which is Rs. 5,652. At Allahabad also is the office of the Assistant Inspector General of the Government Railway Police on the East Indian Railway.

The following statement shows for a series of years the principal offences committed, and the results of police action therein —

Year.	Cases cognizable by the police					Value of property		Cases			Persons			
	Murder	Dacoity	Robbery	Burglary	Theft	Stolen	Recovered	Total cognizable	Under inquiry.	Prosecuted to conviction.	Brought to trial	Convicted and committed	Acquitted.	Percentage of convictions to persons tried.
1876	7	2	13	1,228	1,352	29,145	13,382	6,263	5,371	2,405	5,423	4,602	711	84.86
1877	10		9	991	1,516	33,634	16,490	6,191	5,025	2,714	5,487	4,857	571	78.51
1878	20	1	11	1,210	2,612	80,514	25,443	7,391	5,122	2,32	3,797	3,136	620	82.59
1879	5	1	24	800	1,869	52,931	22,349	5,850	4,168	2,255	4,261	3,574	595	84.87
1880	9	5	19	649	1,281	52,576	13,761	5,423	3,016	2,057	4,084	3,243	703	79.40
1881		1	22	739	1,258	42,409	23,184	5,185	3,410	1,634	4,131	3,190	819	77.22

The practice of infanticide does not prevail to any great extent in Allahabad. During 1880-81 there were only 25 proclaimed villages, inhabited by 6 different clans. There was only one pregnancy-reporting village; and the number of midwives registered was 65. The percentage of deaths of infants under one year to births during the same period was 11.29. The percentages of infants to births were: males, 12.9; females, 9.67. Proposals are being made to exempt certain of the 25 villages from the provisions of Act VIII of 1870.

The central jail is situated at Naini, across the Jumna, four miles from Allahabad. Only long term prisoners are kept here; but all Europeans convicted at Allahabad have to be sent here, there being no accommodation for such in the district jail. The average number of prisoners was 864 in 1850, 1,596 in 1860, 1,714 in 1870; and 1,838 in 1881. There were altogether 2,832 prisoners in this jail during

1881 of whom 180 were females, the average daily number being, as above stated 1,838 of whom 104 were females. The net cost to Government of the central jail in 1881 was Rs. 61,788 or Rs. 84 per head on the average number of convicts. This, however, did not include "additions alterations or repairs" made to the jail buildings. The value of goods manufactured in the jail with other assets was put down at Rs. 11 896. Thus the total (gross) amount spent on this jail was Rs. 73,684. The district jail is situated in the station of Allahabad on the Canning road and is under the charge of the junior civil surgeon, who acts as superintendent. Besides convicts civil prisoners and persons who have been committed to take their trial before the court of sessions are detained here. The average number of prisoners was 684 in 1870 and 579 in 1881. The total number of prisoners in 1881 was 2 097 (236 females), of whom 1,790 were convicts, 146 under trial prisoners, and 161 civil prisoners. The average numbers during 1881 are shown as follows —

	Males.	Females.	Total.	Total daily average of the whole jail		
				Males	Females	Total
Convicts	499 5	45	547 5	..	..	..
Under-trial	10	25	11 25	329 08	45 83	578 89
Civil	19 21	58	19 89	..	..	..

The total cost during the year of the district jail was Rs. 17 749 but the excess of payment over drawings from the treasury for manufactures was Rs. 2 684. The net cost to Government then was Rs. 15 065, or Rs. 27 per annum for each prisoner, on the average. Persons awaiting their trial in the magistrates courts are kept in duration in the lock up (*hawalla*), situated opposite the cutcherry and under the charge of the magistrate of the district. The total number of persons confined in the lock up in 1881 was 2,160 of whom 186 were females. The daily averages were: males, 42 5; females, 3 5 total 46. There is accommodation here for European prisoners, and during the year mentioned above 21 such were confined therein. Europeans from all parts of the province committed to take their trial before the High Court are kept here pending their trial.

The lock up is under the immediate superintendence of a European inspector of police, who lives on the premises. He is also the governor of the workhouse established under Act IV of 1874 (the European Vagrancy Act), which is within the same

building, and under the charge of the same person as the lock-up. From January to 31st December, 1881, there were 39 inmates of the workhouse and they cost Government for their maintenance Rs 2,131-12-9. The inmates are usually "loafers" of the worst sort, but occasionally a respectable man gets there through misfortune. The Strangers' Home provides for such men for three days, otherwise the number of inmates of the workhouse would be much greater. The men are employed in pounding *mūnj*. They are sometimes sent here from out-districts, there being no other institution similar to this in the rest of the province.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent. Present area, revenue, and rent for the district at the present time (1882), by prefixing these statistics to the head just mentioned, comparisons—as far as possible—between the present and past conditions of the district will be facilitated. The total area according to the latest official statement (1881) was 2,833.1 square miles, of which 1,688.2 were cultivated, 467.9 cultivable, and 677.0 barren. The area paying Government revenue or quit-rent was 2,782.8 square miles (1,662.4 cultivated, 450.9 cultivable, 669.5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs 23,69,123, or, with local rates and cesses, Rs 27,82,119. The amount of rent, including local cesses, paid by cultivators was Rs 39,74,389.

The fiscal history of the Allahabad district commences from the time of Akbar (1556-1605). He began by fixing weights and measures¹ for all his dominions. The *bigha*, equal to 3,025 square yards, was taken by him as his unit of measurement, and revenues were to be fixed in *dāms*, which appear to have been about one-fourth of a rupee in value. His next step was to divide the land into different classes according to the state of its cultivation. Lands annually cultivated, or which were lying fallow for a short period to allow of the soil regaining its strength, were divided into six kinds. The produce of a *bigha* of each kind was ascertained, and one-third of the average taken as the revenue of a *bigha*, high rates were fixed for waste lands. The cultivator might pay either in cash or kind. Officers were specially employed in ascertaining the produce per *bigha* of the various kinds of soil and the current prices in each province, and on

¹ His weights were *dāms* (30 to the *ser*), *ser*s, and *maunds*. His standard of measurement was the *Ilahi gaz* (= 33 inches), the *tenab* or *jarīb* (55 yards) and the *bigha* (sub-divided into the *biswansa*, *tiswansa*, *pitwansa*, and *anwansa*) was his measurement of area.

data furnished by them the revenues were annually fixed and collected. A ten

Akbar's ten years settle- years settlement was inaugurated by Rāja Tolar Mal
ment. and Muzaffar Khān. At that time the present district
of Allahabad formed part of the sūba of that name which besides money reve-
nue furnished a contingent of cavalry, infantry, and elephants. Of this latter
the (present) district had to furnish its share and towards the revenue it fur-
nished a contribution of 24,821 83 *dam*, or Rs 7,20,515 12 0. The revenue
compared with that of present times looks absurdly light, but it must be borne
in mind that the greater part of the southern parganahs was then merely a
jungle, and the expense of the contingent furnished was considerable.

From the time of Akbar to the years immediately preceding the cession,

Fiscal affairs from the
time of Akbar to the year
after the cession (1801-02)

we have no record of the revenues leviable or levied.
The average annual state income for the five years pre-
ceding the cession (1801) was Rs 15,58,012 12 0¹

The increase was probably due to the immense clearance of forest and jungle
lands that had then taken place but it is clear that the revenue of this period
was exceedingly severe. The tenants were entirely at the mercy of the farmers,
who made their collections more with regard to the tenants' capacity for pay-
ing than to the values of their holdings. Besides actual land rents, large
amounts in the shape of cesses or manorial dues were collected. The revenue
arrangements for the first year after the cession (1801-2) were left entirely to
the discretion of the collector, whose sole source of information were the *partis*
granted by the *darul*. It is quite impossible to say on what principles the
revenues of this year were fixed, nor is it certain what the total amount of
revenue collected was, but the subsequent remissions testify to the fact that
its incidence was very severe.

List of former settle-
ments.

In reviewing past settlements we have to deal with
five real revisions —

- (1)—The first triennial, 1210-12 (1802-4 to 1804 A D)
- (2)—The second triennial, 1213-15 (1805-7 to 1807 A D)
- (3)—The quarterly, 1216-19 (1808-9 to 1811 A D)
- (4)—The quinquennial, 1220-24 (1812-3 to 1816-17 A D) subsequently extended to 1229
(1817-22 A D) and ensuing practically in force till 1246 (1833 A D). In this
is included the abortive attempt at settlements under Regulation V II., 1822.
- (5)—The 20 years settlement under Regulation IX, 1833 which remained in force till
the present revision.

At the time of forming the assessment in 1802, Nawāb Bākar Ali, the
First settlement (trien- rāja of Benares, and Deokinandan Singh offered them
rial, 1807-8). selves as securities for the talukdars to be appointed

¹ This does not include the revenues from parganah Kiwā which was not added till 1816

to the several parganahs, which were accordingly entrusted to officers nomination appointed by the collector. With the exception of Bākar¹, three men knew nothing of the district; but nevertheless they made offers for each of the parganahs greatly in excess of the revenues paid. When their offers were accepted, they let out various villages calculated with reference to the general parganah assessment, and those for which engagements could not be obtained were held under the management of the tahsildārs. The result was that some villages were let with absurdly high assessments, while the assessments on others were ridiculously low. The amounts thus collected by Government were Rs. 27,76,318 in 1802-3, Rs. 27,76,318 in 1803-4, and Rs. 27,92,133 in 1804-5, or, speaking more than ten lakhs more than was paid in the time of the Wazīr. This settlement exhibits, in a marked degree, the two faults a settlement could have—extreme severity and inequality. The result was an enormous number of transfers of property; and Deokī Bākar¹ Ali, and the Benares rājā purchased, at Government sale, arrears of revenue, landed property in the district paying in an aggregate revenue of six lakhs, or more than one-fifth of the entire revenue of the district.

At the second triennial settlement, the villages were first offered to the zamīndārs at the rates of the previous year. Second settlement (triennial, 1805-8) refused the offer, the depositions of the *lānāng* zamīndārs were taken, and the village farmed to the highest bidder. In spite of the most strenuous efforts of the collector, two-fifths of the district remained in the hands of the farmers, but this distinct improvement took place instead of all the subordinate arrangements being left to the tahsildārs, and tenders were taken for talukas or zamīndārī direct; and the persons who took them told that they might pay direct to the collector without the intervention of the tahsildārs. By this means the tahsildārs were kept in check, and the zamīndārs were allowed an opportunity of objecting to the demands made. A total decrease in the revenue of over thirteen lakhs during the years also was made, the revenues imposed being in 1805-6, Rs. 23,27, in 1806-7, Rs. 23,16,320; and in 1807-8, Rs. 24,10,973. These large much needed reductions, coupled with the partial abolition of the farmers' rights, just in time to save the zamīndārs.

¹ In considering the revenues realized in these settlements, it must be borne in mind that up till 1825 the district included the Jatehpur parganahs, and up till 1816 Kīwai was included in it. In the account of the assessments under native rule above it has been attempted to ascertain the revenues for the district according to its present dimensions.

The third settlement of the Allahabad district was made for the four years, 1808-9 to 1811-12. The assessments imposed were progressive, being for the first year, Rs 25,90,506 12-0 for the second, Rs 26,67,624 12-0 for the third Rs 26,86,077 12-0 and for the last year, Rs 27,17,074 12-0. Thus the final demand was increased by some three lakhs over that of the previous settlement. The settlement, however, was formed on an estimate of the area and produce of the various estates and parganahs made from information derived from returns furnished by the zamindars, patidars and landaqs. This settlement was a most successful one and only one per cent. of the aggregate demand was left as a balance on its termination.

The fourth settlement was originally made for five years only. The principles on which this settlement was framed were exactly the same as those of the quinquennial but it is also remarkable for a considerable further elimination of the farmers, and an increase in the number of proprietors admitted to engagements. The assessments were 1812-13 Rs 27,87,502 1813-14, Rs 27,98,140 1814-15 Rs 28,84,094 1815-16, Rs 28,42,000 and 1816-17, Rs 28,53,023. This settlement worked even better than its predecessor. During the first three years the balance amounted to only half per cent. on the demand and the remissions were nil. In 1816 the parganah of Kiwai, having a revenue of Rs 1,05,361, was ceded to the British and added to the Allahabad district. Regulation VII of 1822 at this time began to be discussed. The result was that the quinquennial settlement was continued for a further term of five years (1817-18 to 1821-22). With the exception of parganah Kiwai (the revenue of which was raised in 1820-21 to Rs 1,97,435), the assessment remained as it was in 1816-17. In 1822 the Collector was ordered to commence a resettlement of

Fatehpur district from the district, but nothing was done until 1825 when the new collectorate of Fatehpur was formed thirteen parganahs with a revenue of Rs. 10,75,542 5 9 being taken away from the Allahabad district for this purpose. From this time the Allahabad district has had practically the same limits as it has at present. Desultory settlement operations were carried on from 1825 to 1838, when Mr. Montgomery commenced his settlement, which he finished in 1839. Up to 1838 parganah Barah had been resettled some enhancements of the revenue of Kiwai, Nawabganj Sordon and Sikandra, which, however, never received the sanction of Government, were made and collected. The quinquennial settlement remained practically in force up to 1839. It always worked well. The only

remissions of any note necessary were caused by occasional hailstorms, by an emigration of tenants from Bárah into Rewah in 1830, and by the famine of 1837. The revenues of the last year of the settlement stood at Rs 20,13,211.

The fifth settlement, made in accordance with Regulation IX of 1833, was completed in 1839, and came into force from the year 1839-10. The main differences between it and all its predecessors were the decrease of the rate of assessment from ten-elevenths to two-thirds of the rental assets, and the measurement of estates. The maps were drawn by sight and not to scale. The settlement officer received reports from a subordinate in each parganah concerning the capabilities of each village and estate as regards soil, crops, irrigation, &c, together with a note of the former assessment and its incidence. On these he fixed rent-rates for each division of the district. He then took about ten days to inspect each parganah and fixed roughly the assessments of each estate or group of villages, there being from 30 to 60 such estates in each parganah. These assessments were read out to the assembled parganah, and the distribution of it in the different villages was made by the proprietors themselves, usually in one day. The result of such measures as these was a most unequal settlement, and in Bárah and Khairágarh, in 1860, large remissions had to be made. The results of this settlement are shown as follows, the statement is interesting, as it admits of comparison with the results of the current settlement :—

1	2.	3	4	5	6	7
Name of parganah	No of vil- lages	Total area in acres	Cultiva- ted area	Former de- mand.	Revised de- mand	Increase
				Rs a p	Rs a p	Rs a. p.
Atharban .	84	71,168	44,685	96,731 0 0	1,02,806 0 0	6,075 0 0
Arail ..	383	164,770	104,057	2,09,946 4 0	2,30,181 0 0	20,234 12 0
Jhúsi .	211	70,808	48,955	96,217 0 0	99,892 0 0	3,675 0 0
Chául .	428	209,010	118,138	1,95,518 7 4	2,22,259 0 0	26,740 8 8
Sikandra ..	345	104,905	54,540	1,24,153 0 0	1,32,106 0 0	7,953 0 0
Soráon .	250	90,259	48,093	1,17,299 1 9	1,22,681 0 0	5,381 14 3
Karráli	208	93,276	53,452	83,557 0 0	93,477 0 0	9,920 0 0
Kara	324	166,601	85,467	1,61,888 0 0	2,01,112 0 0	39,224 0 0
Handia	314	87,953	51,871	1,49,184 1 10	1,52,905 0 0	3,720 14 2
Mirzapur Chauhári	44	12,314	5,866	18,037 0 0	19,042 0 0	1,005 0 0
Mah .	315	94,605	56,758	1,35,502 0 0	1,39,298 0 0	3,796 0 0
Nawábganj .	176	59,878	37,982	84,950 0 0	93,226 0 0	8,276 0 0
Khairágarh .	693	431,530	212,520	3,38,725 13 0	3,83,718 0 0	44,992 3 0
Barah ..	315	136,094	75,248	1,10,700 0 0	1,93,915 5 11½	83,215 5 11½
Chaukhandi .	2	3,239	1,130	2,750 0 0	3,339 0 0	589 0 0
Total ..	4,092	1,796,840	1,004,762	19,25,158 11 11½	21,89,957 5 11½	2,64,798 10 0½

third settlement of the Allahabad district was made for the
 period of four years, 1808-9 to 1811-12. The assessments
 imposed were progressive, being for the first year,

Rs 506,12-0 for the second, Rs 266,624-12-0 for the third,
 Rs 277,12-0 and for the last year, Rs 27,17,074-12-0. Thus the
 demand was increased by some three lakhs over that of the previous

The settlement, however, was formed on an estimate of the area
 of the various estates and pargannahs made from information derived
 from returns furnished by the zamindars, *pateldars* and *kánungos*. This settle-
 ment was a most successful one and only one per cent. of the aggregate
 demand was left as a balance on its termination.

The fourth settlement was originally made for five years only. The

principles on which this settlement was framed were
 exactly the same as those of the quinquennial but it is

not suitable for a considerable further diminution of the farmers, and an
 increase in the number of proprietors admitted to engagements. The assessments

for 1813-14 Rs 27,87,502; 1814-15 Rs 27,98,140; 1815-16 Rs 28,84,094
 and 1816-17, Rs 28,53,022. This settlement worked

better than its predecessor. During the first three years the balance
 was only half per cent. on the demand and the remissions were

in 1816 the pargannah of Kiwái, having a revenue of Rs 1,05,361, was
 ceded to British and added to the Allahabad district. Regulation VII of

1817 began to be discussed; the result was that the quinquennial
 settlement was continued for a further term of five years (1817-18 to

1822). With the exception of pargannah Kiwái (the revenue of which was
 Rs 1,27,435), the assessment remained as it was in

In 1822 the Collector was ordered to commence a resettlement of
 the district, but nothing was done until 1825 when

the new collectorate of Fatehpur was formed thirteen
 years with a revenue of Rs 1,75,542-5-0 being taken away from the

district for this purpose. From this time the Allahabad district
 practically the same limits as it has at present. Desultory settlements

were carried on from 1825 to 1838 when Mr. Montgomery com-
 pleted a settlement which he finished in 1839. Up to 1838 pargannah

had been resettled; some enhancements of the revenue of Kiwái,
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ssions of any note necessary were caused by occasional hailstorms, by an
 ration of tenants from Bárah into Rewah in 1830, and by the famine of
 . The revenues of the last year of the settlement stood at Rs 20,13,211.
 The fifth settlement, made in accordance with Regulation IX of 1833,
 settlement (1840-78) was completed in 1839, and came into force from the
 year 1839-40. The main differences between it and
 ts predecessors were the decrease of the rate of assessment from ten-
 enths to two-thirds of the rental assets, and the measurement of estates The
 s were drawn by sight and not to scale The settlement officer received
 rts from a subordinate in each parganah concerning the capabilities of each
 ge and estate as regards soil, crops, irrigation, &c, together with a note of
 former assessment and its incidence On these he fixed rent-rates for each
 sion of the district He then took about ten days to inspect each parganah
 fixed roughly the assessments of each estate or group of villages, there
 g from 30 to 60 such estates in each parganah. These assessments were
 l out to the assembled parganah, and the distribution of it in the different
 ages was made by the proprietors themselves, usually in one day The
 ult of such measures as these was a most unequal settlement, and in Bárah
 Khairágarh, in 1860, large remissions had to be made The results of this
 lement are shown as follows; the statement is interesting, as it admits of
 parison with the results of the current settlement —

1	2.	3	4	5	6	7
ie of parganah	No of vil- lages	Total area in acres	Cultiva- ted area	Former de- mand.	Revised de- mand	Increase
				Rs a p	Rs a p	Rs a p.
arban ..	84	71,168	44,685	96,731 0 0	1,02,806 0 0	6,075 0 0
il ..	383	164,770	104,057	2,09,946 4 0	2,30,181 0 0	20,234 12 0
si ..	211	70,808	48,955	96,217 0 0	99,892 0 0	3,675 0 0
il .	428	209,010	118,138	1,95,518 7 4	2,22,259 0 0	26,740 8 8
andra .	345	104,905	54,540	1,24,153 0 0	1,32,106 0 0	7,953 0 0
áon .	250	90,259	48,093	1,17,299 1 9	1,22,681 0 0	5,381 14 3
ráli .	208	93,276	53,452	83,557 0 0	93,477 0 0	9,920 0 0
a .	324	186,601	85,467	1,61,888 0 0	2,01,112 0 0	39,224 0 0
dia .	314	87,953	51,871	1,49,184 1 10	1,52,905 0 0	3,720 14 2
zapur Chauhári	44	12,314	5,866	18,037 0 0	19,042 0 0	1,005 0 0
h .	315	94,605	56,758	1,35,502 0 0	1,39,298 0 0	3,796 0 0
wábganj ..	176	59,878	37,982	84,950 0 0	93,226 0 0	8,276 0 0
urágarh .	693	431,930	212,520	3,38,725 13 0	3,83,718 0 0	44,992 3 0
ah ...	315	136,094	76,248	1,10,700 0 0	1,93,915 5 11½	83,215 5 11½
aukhandi .	2	3,239	1,130	2,750 0 0	3,339 0 0	589 0 0
Total ..	4,092	1,796,840	1,004,762	19,25,158 11 11	21,89,957 5 11½	2,64,798 10 0½

1	2	3	4	5	6	7
Name of parganah	No. of village	Total area in acres	Cultivated area	Former demand	Revised demand	Increase.
				Rs. a p.	Rs. a p.	Rs. a p.
Deduct talukdars' all wabses for parganah Khairagarh and Barah	---	---	---	---	80 80 15 0	---
Remainder	1 092	1 756 40	1,004 762	19 35 158 11	2 09 176 8 11	1,24,018 5 6

Some slight alterations were made in the limits of this district during this settlement. In 1840-41, 46 villages with a total revenue of Rs 82,813 were transferred from parganah Kara to the Fatehpur district, and 18 villages with a total revenue of Rs 8,444 from parganah Khairagarh to Mirzapur. Four villages with a revenue of Rs 4 614 were annexed to Kara. Subsequently in 1863 eight more villages were transferred to Mirzapur from Khairagarh.

The current settlement was commenced in October, 1867 and dragged Sixth (current) settlement. out its protracted course until March 1878. The first operations were the survey and measurement of the various parganahs. These were not completed until March, 1873 but while they were going on the assessments and preparation of village papers were to some extent proceeded with. The total cost of surveying the district was Rs 2,256 10 9 or Rs 121 8 per 1 000 acres. At first the *pateldris*, or where they were incompetent, their relatives or *amins* paid by them, were entrusted with the preparation of the maps and in Sorbon, Phulpur, and the Daul parganah Rs 0,971 14-0 were collected from the *pateldris* for this purpose. Their work, however was found to be so inaccurate that a staff of more skilled *amins* had to be engaged. Each tahsil, when being measured, was divided into circles to which a staff of *amins* and supervisors (*girdawars*) was deputed all under the orders of a *munsarim*. Over every four *munsarims* a chief *munsarim* was appointed and each tahsil was in the charge of a supervising officer either the settlement officer himself or one of his deputies. The result of these numerous checks and counter-checks was that village maps quite remarkable for their accuracy have been obtained. The unit of measurement used was the *bigha* which is equal to an area of a *jarib*, or 52½ yards length each way. The *bigha* in this district has a superficial area of 2,730

A mistake of 147 in column 12 of the statement, on page 127 of the Settlement Report appears on the face of it. Another of 2 000 appears in column 9 of the second statement on page 130.

square yards, and is thus, as near as possible, nine-sixteenths of a statute acre. The result of the survey given in acres will be seen at once in the following table, which also gives the classification of the lands in question from a revenue point of view :—

Parganah.	UNASSESSED AREA		ASSESSED AREA.				Total.
	Revenue-free	Site, barren, and occupied by water	Groves.	Culturable	Cultivated.		
					Irrigated	Dry.	
	Acres	Acres	Acres	Acres.	Acres	Acres	Acres
Kara .	3,078	42,230	6,699	17,178	38,919	42,076	150,140
Karāri .	..	24,777	3,788	8,184	20,568	41,116	98,733
Atharban ...	39	15,123	1,370	8,884	11,356	34,160	76,232 ¹
Sikandra ...	427	40,261	5,010	6,826	42,125	12,410	107,089
Jhūsi ...	.	17,465	5,135	4,062	16,582	32,123	75,367
Nawābganj .	...	12,335	4,823	6,010	21,491	16,675	61,364
Sorāon .	795	26,363	4,889	5,151	40,021	12,624	89,843
Mirzāpur Chau- hāri	425	1,192	441	774	5,692	546	12,070
Chail ...	5,337	46,854	5,064	12,564	32,435	97,948	209,202
Jarah ...	2	34,348	3,046	50,714	6,795	70,950	165,855
Mah ...	806	28,67	4,717	6,138	47,283	10,535	97,776
Kiwāi .	18	24,089	5,834	7,003	34,422	20,499	91,865
Arail ..	13	32,905	9,127	17,124	30,642	78,194	168,305
Khairagarh	14,347	104,205	9,161	87,261	26,127	181,825	422,926
Total	25,287	453,714	72,161	238,203	376,458	651,941	1,817,767

The next operation undertaken was the preparation of the village records, which was not completed till December, 1877. The total cost of this, excluding the pay of the superior supervising officers and their establishments, was Rs. 4,57,004-6-10, or some two-fifths of the total cost of the settlement. It involved the decision of cases under the rent and revenue acts, enhancement cases, partitions, &c, which rendered the work particularly laborious. The record of rights was prepared for the year 1282 fash throughout the district, except in Handia, Arail, and Khairagarh. The books prepared were: (1) the *khasra*, or index to the map (in Handia and the trans-Jumna parganahs this is *mauzawār*, elsewhere *mahalwār*), (2) the *jamabandi*, or record of cultivating rights; (3) the *khowat*, or register of the proprietary body, (4) the *wajib-ul-arz*, or village administration paper; (5) the *naksha âmdehi*, or general village statement in Handia and the trans-Jumna parganahs, corresponding with statements Nos II and III, which are found for the rest of the district; (6) the *jinswār*, or crop statement, (7) the *dar khwast*, or engagement paper, and (8) the final settlement proceeding (*rubkār-i-akhir*), containing a short notice of the work done and the officers by whom it was completed. The arrangements made for testing

these papers was similar to that for measuring the lands. The *patwáris* made out the papers. The parganah was divided into circles a staff of supervisors headed by a *munsarim* was deputed to each of these. To every three *munsarims* there was a *sadr munsarim*, and a deputy collector supervised the whole. The *jamabandis* were all attested on the spot by the cultivators and zamindárs on fixed dates, of which due notice had been given. This was done in the presence of a supervisor, who had to attest every entry in the *jamabandi*. Slips (*parcha*) showing the details of each holding were given to the tenants, except where there were disputes. Where disputes existed a note of it was taken on the slip for that holding and at the conclusion of the attestation for the whole *mahál*, these last slips were sent to the supervising officer for disposal. The *munsarim* and *sadr munsarim* had to attest also all the entries in the *khewat* and *wajib-ul-arz* besides testing the *jamabandi* entries. The supervising officer had to satisfy himself of the general correctness of the *jamabandis*, and also to test carefully the *khewat* and *wajib-ul-arz* of every *mahál*.

The groundwork of the settlement being thus prepared, the settlement officer proceeded to make his assessments. Mr A Colvin assessed parganahs Kara, Karári, and Atharban. Mr Carpenter, Oháil, Soráon, Nawábganj, Mirzápur Chauhári, Sikandra, Jhúsi, and Bárah; and Mr Porter, the rest of the district.

With regard to their principles of assessment they may speak themselves.

Mr Colvin's method of arriving at soil rates. Mr Colvin says (in his *Kardri Report*)—"It was by constant enquiry from cultivators that I mainly fixed my rates. Both during the measurement and at the time of actual inspection, the size of their holdings and the sum paid or the bigha rate they held at, were the subject of incessant questionings. Many men who cannot tell you without reference to the *patwári* what they pay for their holding, or what is its extent, will at once name the rate at which they would cultivate any given field, and the rates so assessed coincide very closely. * * * Large tracts of country pay similar rates for similar soils. * * * Where there are variations it is because the cultivator has interest or influence, or want of either, or is of a caste of agricultural experts. Rice lands, unirrigable lands cropped chiefly in the autumn, wheat lands irrigable or with natural moisture; the ordinary rates for these vary little so long as the character of the soil is uniform." The above is all the data we have regarding Mr Colvin's method of arriving at soil rates. He seems to have compared his totals with the recorded *jamabandi* rental, applying to it a fictitious rent 50 per cent. higher than that entered as paid by tenants and assessing generally on something well above the result.

Mr. Carpenter's system is thus described by him in his *Sikandra Rent-rate*

Mr. Carpenter's system of arriving at soil rates. *Report*.—"In devising a method for arriving at an average rent-rate for assessment, I have kept two ends

in view, namely, (1) that of ascertaining the rates of rent at present paid; (2) that of learning something of the history of those rates. My chief object has been to discover whether rents have of late years risen or remained stationary. If they have risen, what has been the rate of the rise; and finally, what influence may be drawn from their past history as to the probability of a future rise" In his *Jhūsi Report* he says:—"I have first obtained by an analysis of the *jamabandi* the average rate actually paid by tenants with and without a right of occupancy during the ten years preceding 1277 *fasli* (beginning with 1267 *fasli*, the year from which the influence of Act X, 1859, and of the rise in prices may be supposed to have begun to affect rents, and ending with 1276 *fasli*, the year of the settlement survey), and I have collected by the aid of patwāris' statistics of all or most of the cases of enhancement which took place during the same period. From a consideration of the data thus obtained, *i e*, (1) of the average rate now paid, (2) of the enhancement in the average rate which has taken place in ten years, (3) of the area over which enhancement has taken place, and (4) of the enhanced rate now paid in that area, I have deduced a rate which may be expected to be the average tenant rate after the backward rents have been enhanced to their proper level. From this, taking into account the extent of *sir* and *shankalap* lands, I have obtained an average rate for the whole circle. Finally, with this rate as my basis, I have worked out rates for the several soils by a comparison of the rates ascertained on the spot during my inspection with the rates recorded in the *jamabandis*."

Mr. Porter, who wrote the settlement report for the whole district, says

Mr. Porter's plan of classifying soils. (p. 107):—"My plan of inspection and framing soil rates has been described in my *Rent-rate Report* on

parganah Mah. My first care was to obtain correct soil entries as a basis for the rates. I look upon this as half and more than half the battle. Before taking up a parganah for inspection, carefully selected *munsarims* were sent to mark out on the village maps the various soil *chaks* comprised in each estate. Their instructions were not to name the soils, but simply to lay down on the map the line of demarcation where the soil changed, and to be especially careful that each soil *chak* was composed of one and the same class of soil. At inspection I visited each of these *chaks*, carefully examined and corrected them, and classified each under its soil head. * * * This system of sub-division

of soils enabled me to do away almost entirely with the plan adopted of cutting each parganah up into a number of small assessment circles. * * * Whilst inspecting and correcting the soil classification, I ascertained by personal inquiries from the tenants, zamindars, and patwáris, and also by an examination of the rents recorded in the *jamabandis*, the rates which were actually paid by the various classes of tenants, and the rates which were considered fair on each class of soil. From these inquiries I formed a rough estimate for each class of soil in each village. These estimates were based primarily on soils, and secondarily on a consideration of the caste of tenants, capabilities of irrigation command of manure, &c., all of which points received attention.

"My next step was to have statements drawn up for each *mahál* showing the amount of each class of soil in each tenant's holding, with the lump rent payable thereon. These I proceeded carefully to analyze, eliminating all holdings the rents on which appeared from the rate quoted and the rough estimates found on the spot to be palpably too high or too low. The remaining holdings formed the basis of my assumed rates. Taking out first the holdings in single soils only, I arrived at a rate on each class which, though not absolutely and entirely accurate, gave me a starting point, and showed, approximately at least, the relative value of each kind of soil. The rate thus obtained I worked into the holdings in two soils, increasing or diminishing according to the rent actually paid. From these to the holdings in three soils and so on till I had incorporated the whole of the selected holdings and ascertained the soil rates actually paid. These I took as my assumed rates.

"One more point and I have done with the principles of assessment. The privileged rates paid by high-caste tenants (Brahmans and Kshatrias) have already been noticed. Section 20, Act XVIII., 1873, lays down that, wherever by local custom privileged rates are found to exist, the same should be allowed for in assessing rents. Section 72, Act XIX., 1873, provides for the use of the assumed rates in fixing enhancements. I was consequently obliged to allow for these privileged classes both in fixing soil rates and in assessing revenues."

The classes into which the settlement officers divided the soils have been given on p. 10.

The financial results of the last settlement will be seen in the statement given below. In parganah Chául, all those across the Ganges except Sikandra, in Arail and Khairágarh, the assessments were made progressive; but as the last of these pro-

Financial results.

gressive assessments has now reached its final amount, it is unnecessary to notice these gradual increases. The revenues have now been fixed for 30 years, with the exception of alluvial *maháls*, for which five yearly assessments have been fixed.—

Parganah.	Expiring land revenue	Final revenue	Incidence on present area per acre			Increase		Decrease	
			Total area.	Assessable area	Cultivated area	Rupees	Per cent	Rupees.	Per cent
	Rs. a p	Rs. a p	Rs a p	Rs. a p	Rs a p				
Kara	1,66,153 0 0	2,04,190 0 0	1 6 1	1 15 2	2 8 4	38,037 0 0	22 9	...	...
Karál	38,854 0 0	1,37,262 13 10	1 6 3	1 13 8	2 3 5	43,408 13 10	46 2	...	...
Atharban	1,02,960 0 0	1,00,477 8 0	1 5 1	1 10 5	2 1 10			2,482 8 0	2 4
Chail	2,00,707 7 8	3,17,952 8 0	1 11 7	2 2 4	2 7 3	1,17,245 0 4	58 4	...	...
Doáb	5,63,674 7 8	7,59,892 13 10	1 7 5	1 15 4	2 5 11	1,96,108 6 2	34 8	..	..
Nawábganj	90,099 0 0	1,06,940 0 0	1 11 11	2 2 11	2 12 10	16,841 0 0	18 7	...	...
Sardón	1,21,217 13 0	1,71,400 0 0	1 14 6	2 11 9	3 4 1	50,182 3 0	41 4	..	..
Mirzápur Chauhárl	18,977 0 0	23,755 0 0	1 15 6	3 3 0	3 12 11	4,778 0 0	25 2	...	...
Sikandra	1,32,191 10 8	1,68,607 8 0	1 7 9	2 6 3	2 14 6	26,415 13 4	20 0	...	...
Jhúsi	1,05,274 14 3	1,42,087 8 0	1 14 2	2 7 3	2 14 8	36,812 9 8	35 0	...	...
Mah	1,39,780 0 0	1,66,632 8 0	1 9 8	2 4 6	2 11 4	10,852 8 0	12 1	...	...
Kiwál	1 51,877 15 9	1,65,680 0 0	1 12 10	2 7 1	3 0 3	18,802 0 3	9 1	...	...
Trans-Ganges	7,59,418 5 8	9,25,102 8 0	1 11 8	2 6 11	2 15 3	1,65,684 2 4	21 8	...	...
Arail	2,24,826 7 1	2,65,285 0 0	1 9 3	1 15 4	2 7 0	40,458 8 11	18 0	10,326 5 8	7 3
Bárah	1,40,886 5 8	1,30,550 0 0	0 12 7	0 15 11	1 10 10			...	...
Khairágarh	2,93,401 2 2	2,97,917 8 0	0 11 3	0 15 8	1 6 6	4,516 5 10	1 2	...	...
Trans-Jumna	6,59,113 14 11	6,93,752 8 0	0 14 8	1 3 5	1 12 2	34,638 9 1	5 3	..	...
Total district	19,82,206 12 8	23,78,737 13 10	1 5 1	1 12 5	2 5 0	3,96,531 1 7	20 0	...	...

Besides the land revenue proper the holders of both revenue-paying and revenue-free estates have to pay a cess of 12 per cent. on the land revenue in accordance with Act III, 1878. The amount according to the original Act (XVIII., 1871, amended by Act VII, 1877) was 10 per cent, but it was raised by the act first mentioned for the purpose of "the relief and prevention of famine". During the year 1881-82 Rs 2,88,555 were realised thus. At the time of the settlement there was also a cess imposed under section 29, Act XIX, 1873, amended by Act VIII., 1879, for the maintenance of village accountants (*patwári*) and their records. This amounted to Rs. 1,24,385 annually, but has this year (1882) been remitted by Government. The *mukaddams* of Bárah, Arail, and Khairágarh have also to pay into the Government treasury the following sums as *málikána* allowances, to be credited to the rájas of Bárah, Daya, and Meja: viz, those in Bárah, Rs. 5,543; in Arail, Rs 611; and in Khairágarh, Rs 17,662.

The dates on which the instalments of revenue fall due vary considerably throughout the district. They are shown in the following statement [*vide* Board's Circular No 6, Part III,

p 7] —

Parganah.	<i>Kharif</i>	<i>Rabi</i> sugar instalment.	<i>Rabi</i>
Kara, Karárl, and Atharban ...	November 15th and December 15th.	February 1st ...	May 1st and June 1st.
Soráon, Nawábganj, Mirzápur Chauhí I, and Sikandra ...	December 15th and January 15th	February 15th ...	May 1st and June 1st.
Cháil " " ...	December 15th ...	Nil ...	May 15th.
Mah Kiwál, and Aráil ...	December 15th and January 15th	March 1st ..	May 15th.
Khairágárh	December 15th and January 15th.	Nil ..	May 15th.
Bárah	December 15th and January 15th.	Nil ...	May 1st and June 1st.

The amounts of the instalments vary according to the circumstances of the estates. In the upland villages the *kharif* instalments run from 6 to 9 ánas, the *rabi* from 7 to 10 ánas. Where sugar is grown, an instalment varying from $\frac{1}{2}$ to 2 ánas per rupee of revenue is collected in February. In the alluvial villages the revenues are in some cases collected entirely after the spring harvest. The general average is, however—*kharif* 2 to 4 ánas, *rabi* 12 to 14 ánas per rupee.

The total amount expended on this settlement was Rs 11,57,222 of which Rs. 11,09,688 were paid by Government, and the rest by *patwáris* and *zamíndárs*. It took $10\frac{1}{2}$ years to complete it. The average cost per 100 square miles was Rs 38,665 and per *lakh* of revenue assessed Rs. 40,650. Its period dates from 15th November, 1870, in parganahs Kara, Karárl and Atharban from the 15th November, 1873, in Nawábganj, Soráon, Sikandra, and Jhúsi; from 15th November, 1874, in Cháil and Mirzápur Chauhí from 15th December, 1874, in Bárah; from 15th November, 1875, in Mah from 15th May, 1876, in Kiwál from 15th November 1876, in Aráil; and from 15th May, 1878, in Khairágárh.

Cost, time occupied, and period of current settlement.

A *résumé* of the recent fiscal history of this district is given in the following statement of the amounts of collections and balances of land revenue during the past ten years :—

Year.	Demand.	Collections.	Balances.	PARTICULARS OF BALANCES				Percent- age of balance on demand.
				Real			Nominal	
				In train of liquida- tion	Doubt- ful	Irrecov- erable.		
	Rs.	Rs.	Rs	Rs	Rs.	Rs	Rs	
1872-73 ...	21,62,425	21,47,883	14,542	5,137	..	367	9,038	25
1873-74 ...	22,13,980	22,09,899	4,081	1,399	..	179	2,603	07
1874-75 ...	22,61,625	22,48,195	13,430	11,176	..	...	2,254	48
1875-76 ..	23,20,409	23,07,298	13,111	5,327	1,199	...	6,585	28
1876-77 ...	23,84,370	23,77,081	6,689	1,463	...	...	5,226	06
1877-78 ...	23,76,588	23 68,654	7,934	5,269	128	..	2,537	22
1878-79 ...	23,67,547	23,61,440	6,107	1,855	...	...	4,252	08
1879-80 ...	23,72,739	23,63,657	9,082	5	...	...	9,077	...
1880-81 ...	23,69,123	23,43,348	25,775	19,567	...	...	6,208	82
1881-82 ...	23,66,051	23,62,818	3,233	860	...	...	2,373	03

Arranging the *maháls* according to their internal administration the Proprietary tenures. tenures are :—

Name of parganah.	Zamíndári.	Pattidári	Imperfect pattidári	Bhaiyá-chára	Total
Kára	235	14	98	25	372
Atharban	135	38	35	13	221
Karári	208	32	85	2	327
Cháil	338	105	183	41	667
Duáb tract	916	189	401	81	1,587
Nawábganj	158	35	33	8	234
Soráon	193	58	52	16	319
Mirzápur Chauhári	27	48	1	...	76
Sikandra ..	324	24	176	58	582
Jhúsi	262	42	79	22	405
Mah	290	35	86	14	425
Kiwái	295	3	52	2	352
Trans-Ganges tract	1,549	245	479	120	2,393
Arail	458	14	170	4	646
Bárah	293	17	31	9	350
Khairágarh ..	531	19	195	10	689
Trans-Jumna tract ..	1,282	44	336	23	1,685
Total district	3,747	478	1,216	224	5,665

It will thus be seen that in this district the *zamíndári* system is far the most widely prevalent. This and the *pattidári* tenures have been repeatedly described in this Gazetteer: the only point to be noticed with reference to this district is the almost universal custom of each zamíndár collecting from each tenant a share of his rent proportionate to his fractional share in the estate.

The *bhāyāchāra*, or as it is more properly called *bhājīrāḍ*, tenure exists in very few instances, and in these only in name.

Bhāyāchāra tenures.

There is no doubt that these so-called *bhāyāchāra* tenures were originally in reality such, though there is now little to distinguish them from imperfect *patidāri*. The peculiar feature of this tenure is the liability of the revenue to periodical re-adjustment. In former days an annual adjustment of revenue in villages where the amount of each land lord's share was measured by the amount of land in his holding could not possibly be avoided. As, however, rents and revenues became gradually more fixed, and sharers' holdings less liable to change, this practice seems to have died out. The only difference now traceable between the *bhāyāchāra* and imperfect *patidāri* tenures of this district, is that in the former the amount of land in the holding, and in the latter the fractional share of the holder, forms the basis for calculating the share of Government revenue and of profits from common land.

The revenue free lands in this district are unimportant. Of the 5,665

mahāls only 55 are revenue-free (*mudfi*). Sixteen of these are situated in the Doab, eight in the trans-

Revenue-free lands.

Ganges division and in Khairāgarh are 31 revenue-free villages granted by the Marquis of Wellesley to the ancestor of the present Mānda rāja for good service against the Baghels. Besides these *mahāls* are 52 small patches released in perpetuity from the payment of Government revenue. These were for the most part grants from the Nawāb Wazīr, subsequently confirmed by the British Government. The owners of these are called *shankā'apdās* and *ndakhdārs*. The former are persons to whom the zamīndārs have given patches of land rent free, and who have, by lapse of time, acquired a proprietary title. The latter are holders of land, either assigned to them in lieu of profits on their share of the village, or retained by them at the sale of their ancestral property as a maintenance for themselves and families. There is no life-*mudfi* now in the whole district the last fell in in 1881. The village of Shaikhupur-Rasūlpur is the only instance of permanent settlement in this district. It was granted to Durga Rasūl, a *hāyath*, for loyalty, and the revenue was, by order of Government of India, No. 213, dated 7th May, 1863, fixed in perpetuity at Rs. 1,000.

Excepting in *bhāyāchāra mahāls*, shares are almost always calculated in fractions of a rupee, in contradistinction to the *bīṭha-bīṭwa* system obtaining in the western districts. The only superior proprietors or talukdārs are the rajas of Mānda, Daiya, and Bārah, all of whose estates are situated across the Jumna. Their *mālikāna* allowances altogether amount to Rs. 23,816-7-5, being [by Boards No. ²⁷³¹/₁₆₇, dated 13th August, 1877, and Government No. ^A/₂₂₁, dated

12th September, 1877] fixed at 10 per cent. on the assessment of the last settlement. The *máhlána* rights of the rája of Bárah have been sold to Manohar Dás, a city banker.

Many of the chief landed proprietors have been alluded to in the account

Landed gentry rája of of castes given above. Three families, however, need Mándá a more detailed notice. The rája of Mándá, Rám-

partáb Sinh, was born in 1860 and resides at Mándá. He is a Gaharwár Rájput, and a direct descendant from the famous Jai Chand of Kanauj, who was defeated and killed by Shaháb-ud-dín Ghori in 1194 A.D. After this defeat (says the *Manual of Titles, North-Western Provinces*, 1881) "one branch of the family fled into Rajputána and from that branch are descended the royal families of Jodhpur, Bikánír, and Jaisalmír. Another branch fled eastwards, and settled in Khera Mangraur, near Benares. Here they annexed fourteen parganahs, which they enjoyed till the time of Sheoráj Deo, who is alleged to have given away a large grant to the ancestor of the present mahárája of Benares. Between 1542 and 1548, during the reign of Sher Sháh, Rája Deodat, the fifteenth in descent from Sheo Rájdeo, was converted to Muhammadanism. To save himself, Kundandeo, his brother, fled with his family and established himself in Kantit and Mándá. Kundandeo had two sons, Bharáj Deo, rája of Mándá, and Ugarśen, rája of Bijepur. Passing over fourteen generations from Bharáj Deo, we come to Púran Mal, whose sons divided Khairágarh. Chatr Sen, the younger, took the taluka of Barokhar, and Lakhan Sen, the elder, the remaining talukas and the title of rája of Mándá. The Barokhar property remained in the hands of Chatr Sen's descendants for ten generations, when the Mándá rája retook it by force. The third in succession from Lakhan Sen was Rája Umaidan Sháh, who had three sons, Chatr Sháh Sinh, who was killed in a fight in Chaurási, and Chatr Sál Sinh and Pirthmí Sinh, born on the same day. These two divided the property, Chatr Sál Sinh, the ancestor of the present rája of Daiya, taking taluka Daiya, and Pirthmí Sinh the rest with the title. The fifth in descent from Pirthmí Sinh was Udit Sinh, who is said to have defeated with great loss Chhote Khán, the súbadár of Oudh, who came against him with a large army. Pirthmí Sinh, the new rája, was succeeded by Israj Sinh, who was rája of Mándá at the cession. It was this rája who received the grant of 31 villages from the Marquis of Wellesley mentioned on p. 108.

The present rája claims to be in the twenty-second generation from Bharáj Deo. The large estates formerly held by this family have now dwindled down to 265 villages in Allahabad and 12 in Mirzapur. These were from 1864 to 1881 under the charge of the Court of Wards, during which time debts to the

amount of over 15 lakhs were cleared off. But the rāja has now come of age, and has been emancipated from all control. He is married to a daughter of the rāja of Durnāon and pays yearly to Government as revenue Rs. 92,286.

The rāja of Daiya, Tejpal Singh, lives at Rāmgarh. He is the nephew of, and was adopted by, Lal Dhaukal Singh, nephew of Rāja of Daiya. Chatr Sāl Singh mentioned above. He was born in 1840, and the title of rāja was conferred for loyalty during the Mutiny. His estates lie in parganah Khairāgarh and he also has possession of some estates in Gorakhpur. He pays Rs. 87,089 yearly to Government as revenue; and he enjoys a *malikāna* allowance of Rs. 9,879. Lal Dhaukal Singh got possession of his estates after (it is said) 28 years of litigation in the British courts. The rāja of Daiya is a relation of the rāja of Mānda, as also is Lal Narhar Singh, talukdār of Barokhar. Of the Gaharwārs, Mr. Ricketts says:—"I believe that this is a purely local clan. These are Chandrbansi Kshatrijs, or descendants from the moon, in contradistinction from the Sūrajbansis, or descendants from the sun. There is a rivalry between these two castes, and I believe they have nothing in common. The Sūrajbansis and the Chandrbansis are as widely known as Hinduism itself." This rāja's taluka is situated in parganah Khairāgarh.

Banspat Singh, the rāja of Bārah, was born in 1833. His estates are in Bārah. Arail and Bārah, and yield to Government a revenue of Rs. 78,000 yearly. He claims a common descent with the mahārāja of Rewah and the chief of Kotah from a Gujarat chief by name Bugheshdeo who in *sambat* 606, or 1,800 years ago, was a pilgrim to the shrines in northern India. The pilgrimage, according to tradition, was abandoned by this famous chief, who seized on Kirwī, Bānda, and the southern portion of this district, which formed the original possessions of one of his sons from whom the present Bārah rāja claims his descent. Rāja Banspat Singh has three sons, Rām Singh (born in 1819), Lachhman Singh (in 1851), and Dhārat Singh (in 1858).

There is reason to think that the revenue assessments press rather severely on parts of this district; and this cause, combined with the extravagance in their marriages, &c., of certain classes has brought about a considerable number of transfers. It is extremely difficult to get any trustworthy statistics on this subject, but the following figures have been ascertained from the Collector's office. It will be seen that the present system of collecting figures was first used in 1878-79, when the settlement of the whole district had been completed. *Khas* and *pries* have been left out in these calculations, but they would not cause any very great variance.

Alienations.

The figures do not pretend to any accuracy, but, being the only ones available, may be useful as giving a general idea of the transfers of landed property during the current settlement up to the present time.

Statement of transfers of landed property by private agreement (but not by inheritance) since the settlement.

Year.	No of cases	Government revenue of land transferred	Price realized.	Remarks
		Rs	Rs	
1870-71	494	28,280	Not ascertainable.	These are the figures for the whole district At this time only parganahs Kara, Karári, and Atharban had been settled, and the figures for them are not separate
1871-72	257	22,355	1,61,564	Ditto ditto ditto.
1872-73	90	4,461	54,461	These figures are not for the whole district, but only for the settled parganahs, Kara, Karári, Atharban, and Sikandra
1873-74	175	9,026	96,636	Only for the parganahs mentioned above and for parganahs Jhúsi, Soráon, and Nawábganj, which had by this time become settled
1874-75	359	29,407	3,99,622	This is for the whole district The figures for each tahsíl are not given
1875-76	264	22,953	2,40,880	Ditto ditto ditto
1876-77	283	24,915	1,99,998	Ditto ditto ditto
1877-78	727	64,582	4,21,527	In this year the figures for each tahsíl are given An enormous number of transfers took place in Chául, and the next worst tahsils were Meja and Arail.
1878-79	573	30,226	3,01,029	This year and henceforward the figures for each parganah are available Chául is again far the worst, Kara and Khairágarh also show badly.
1879-80	492	19,382	1,94,242	Chául still the worst Kara very bad, as also is Atharban. The figures in Khairágarh are large, but so is the parganah
1880-81	847	47,400	4,97,356	Chául the worst Kara and Sikandra very bad. In Atharban, Jhúsi, Mah and Kíwái, the numbers of transfers are noticeable

The areas of land sold are not ascertainable, as in many cases the share of the whole of an undivided village belonging to one of several co-sharers was sold. For the same reason the figures in column 3 (*i.e.*, the Government revenue) must be accepted with very considerable modifications. When a share of a village was sold, the revenue of the whole village, and not merely that of the share, was sometimes recorded. With regard to the prices realized, too, occasionally serious mistakes are made, *e.g.*, ten villages are sold in a lump and the total price realized is entered against each one! As it has been found impossible to ascertain the areas of the lands sold, the price per acre cannot be ascertained.

The figures with regard to lands sold by order of the courts are somewhat more trustworthy, but cannot be said to be complete by any means —

Statement showing the transfers of landed property by order of court since the settlement

Year	No. of cases.	Government revenue of land transferred.	Price realized.	Remarks
		Rs.	Rs.	
1870-71	185	26,948	2,03,472	These figures are for the whole district. The figures for each tahsil are not available, except for the year 1877-78 and it must be remembered that during these eight years only parts of the district were newly settled. For 1877-78 the Chail, Kara, Handla, and Arail figures are consecutive. For this year and henceforward the figures are given for each parganah. Jhosi was far the worst this year Chail comes next. Chail worst, Arail and Kara bad. The only parganahs in which sales were numerous were Chail and Alah. Kiwal rather bad.
1871-72	323	42,136	2,39,044	
1872-73	146	41,779	1,92,403	
1873-74	324	40,995	2,18,441	
1874-75	159	18,518	1,72,643	
1875-76	112	19,005	89,837	
1876-77	272	86,182	2,20,420	
1877-78	243	54,975	2,75,031	
1878-79	468	28,738	2,55,169	
1879-80	240	17,040	94,817	
1880-81	142	7,558	59,272	

Revenue-free holdings are not numerous in this district. The following shows to what extent they have been transferred —

Year	Cases	Amount of cases paid on account of the property	Price realized.
		Rs.	Rs.
1875-8	2	84	185
1877-8	2	128	2,318
1878-90	1	7	6,500
1880-81	2	10	85

The class of cultivators that first calls for notice are the landlords who

Cultivators: their estates cultivate part or the whole of their lands themselves and tenants.

At the time of the settlement, the settlement officer found that there were 169,168 acres of land, or 10.1 per cent. of the cultivated area of the district, held as *stir*. In parganahs Kareri, Chail, and Sikandra, the chief *stir*-holders were Musalmans; in Atharban, Jhusi, and Barah, Rajputs.

and in the rest of the district, Brahmans. The very large area of *sír* land held by the Brahmans is due to the enormous number of small proprietary tenures (*shan'alap*) held by them, which are almost invariably cultivated by the owners. As a general rule, no rent is collected on account of *sír* land. In *zamíndári* estates rented *sír* is the exception. In *pattidázi* ones rent is sometimes taken to facilitate the settlement of accounts; but the common custom is to allow for *sír* lands at tenant's rates when profits are divided. Rent-free lands are 24,336 acres in extent, or 2·2 per cent. of the cultivated area. Nearly half the rent-free land is held by Brahmans. Their holdings and those of the Rajputs consist of small rent-free grants given by the zamíndárs either to their relatives or in return for the performance of religious rites. In the Doáb the Musalmáns hold a good deal of rent-free land, either as servants or relatives of the proprietor. The village servants, barber, accountant, leather dresser, and others, usually are paid by being allowed to hold a small patch of land rent-free (*jágír*).

Rents are almost invariably paid in cash in this district. The settlement officer found only 6,954 acres (7 per cent of the cultivated area) paying a rent in kind. This, for the most part, consisted of the poorest portion of the hill tracts in Bárah and Khairágarh, where cultivation would not be attempted on any other terms. Across the Ganges, a considerable quantity of land situated at the edges of the *jhils* and seldom free from water was let at a *batár* rent. According to the *Settlement Report* (1878) 918,128 acres, or 82 per cent of the cultivated area, was then in the possession of rent-paying tenants, of this 71·1 per cent was held by occupancy tenants. The rate of rent paid by occupancy tenants (Rs 3-15-3 per acre) was found to be higher than that of tenants-at-will (Rs. 3-10-3), but this was because occupancy tenants hold the best lands. "Comparing similar soils, the tenant-at-will will be found to be paying infinitely higher rates than the old occupancy tenant." In Cháil, Musalmán tenants held the greatest extent of land, in Kara, Soiráon, and Sikandra, Kurmís and Káchhís, and in the rest of the district, Brahmans. The caste of the tenantry coincides in a remarkable manner with that of the proprietors; and it is a noticeable fact that the area held as tenants-at-will by castes connected with the proprietary body is small.

"That Brahmans and Kshatris hold the best lands is in the main true, but this is to a great extent counterbalanced by the more careful and laborious cultivation of the Kurmí, Káchhí, and other low-caste tenants. These, as a rule, occupy small holdings, which they cultivate closely and manure plentifully. They are also, both themselves and their families, constantly employed in the

field. The high-caste tenants, on the other hand, hold more land than they can manage, and are careless and slovenly cultivators. The Brahmans, too, owing to an ancient and utterly unfounded superstition that it is against their caste, refuse to handle the plough and employ hired labour. The result is that not only is the cost of production considerably enhanced, but the style of cultivation is worse, and the yield consequently much less; so much so, that one can generally tell a Brahman's from a Kurmi's field by the look of the standing crop. A Kurmi can, and does, get a much better crop at a much less cost than a Brahman can, or does, out of similar land. This conceded, it is only natural that low-caste tenants should pay higher rents than high castes and such is the case. Cash rents all over the district are taken in lump sums—*chukautas*—on holdings. Field rents are utterly untrustworthy.

The average rates per acre recorded as paid by each class and caste of tenant in the three divisions of the district are given in the following abstract—

Caste.	Doab.			Trans Ganges		
	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Brahmans	3 12 11	4 0 1	3 18 7	4 11 8	4 13 5	4 12 1
Khatris	3 10 5	3 12 0	3 10 9	4 5 5	4 11 10	4 6 3
Kurmis and Kachhis	5 0 10	4 14 9	5 0 8	6 11 3	6 1 0	6 8 5
Kayaths	3 7 4	3 15 7	3 8 11	3 18 3	4 9 11	3 15 6
Banias	4 1 10	4 7 3	4 4 2	5 2 7	6 0 9	5 6 0
Muhammadians	4 1 6	4 19 2	4 4 0	4 11 8	5 3 3	4 14 1
Others	4 6 2	4 5 3	4 6 5	5 13 3	5 5 4	5 10 6
All tenants	4 4 7	4 6 11	4 5 8	5 5 11	5 6 0	5 5 11

	Trans-Jamas.			District.		
	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.	Occupancy rate per acre.	Non-occupancy rate per acre.	Average tenant rate per acre.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Brahmans	2 10 2	2 3 3	2 7 4	3 5 10	2 14 2	3 4 2
Khatris	2 0 7	1 10 5	1 12 4	3 1 0	2 8 5	2 15 0
Kurmi and Kachhis	2 2 1	2 6 1	2 12 11	4 11 11	3 14 7	4 7 11
Kayaths	2 10 11	2 7 5	2 9 11	3 4 5	3 6 4	3 4 7
Jais	2 14 6	3 1 7	2 9 6	4 4 11	4 5 3	4 5 0
Muhammadians	3 7 7	3 2 2	3 8 4	4 3 11	4 8 2	4 4 7
Others	3 4 3	2 10 4	3 0 8	4 8 0	4 0 1	4 5 1
All tenants	2 12 4	2 5 3	2 10 1	3 15 1	3 9 11	3 12 7

From this statement it will be seen that high-caste tenants, and those connected in any way with the zamíndárs, pay lower rents than the ordinary run of tenants; and that, while among the low castes the rate paid by the tenants-at-will is almost invariably lower than that paid by occupancy tenants, in the case of the high castes the exact reverse obtains. Land thrown up by a high-caste tenant will almost always relet at a higher rental, by a low-caste one at lower. According to the settlement officer, "even among the low-caste tenants instances of under-renting are by no means rare. Rack-renting is almost unknown. The rents paid by low-caste tenants unconnected by ties of kindred or service with the proprietary body may ordinarily be taken as a fair index of the real rental value of the land." The custom of cultivating by sub-tenants is little prevalent, except in *sír* lands and the large unwieldy holding of high-caste hereditary tenants. If an occupancy tenant's cattle die, or he is unable to purchase seed grain, he sometimes sublets for one year only. In consequence of the large number of transfers since 1873, the ex-proprietary tenants created by the Rent Act of that year are beginning to be numerous.

The loss of their estates by many of the zamíndárs, and the enhancement of the Government revenue in all the district except parganahs Atharban and Bárah, have given rise to many applications to the revenue courts for enhancements and assessment of rents. In cases of sale the enmity between the auction-purchasers and the original owners, now reduced to the state of cultivators on the lands of which they were formerly lords, is excessive, and precludes all agreement between the parties. Absenteeism also produces its baneful effects, as a large portion of the landed property sold is bought by banias and pleaders (*vakkils*) who live in the city of Allahabad, and who, looking upon their villages merely as an investment and managing them entirely through lazy agents, often bring claims for enhancement that are totally unwarranted by the circumstances of the holdings. The number of applications for enhancement and assessment of rent filed during the last four years (a period coinciding with the closing of settlement operations in the district) is as follows: 1878-89, 247; 1879-80, 234; 1880-81, 1,052; 1881-82, 672.

In the district of Allahabad, which on the whole is a forward one, the provisions of section 66, Act XIX., 1873, amended by Act VIII., 1879, have, as might have been expected, operated considerably in reducing the exactions of the landlords under the name of cesses. Much light is thrown on the nature of these cesses by a list filed by

Manorial dues

the zamindars of Chamrupur Daranagar at the time of the settlement of cesses, which they alleged had been collected in the village from time immemorial. Besides all the ordinary cesses on the occasions of births, marriages, and deaths, &c., the list included transit duties on all goods passing through the village, and a tax on trades and professions. The rights of *jalkar*, water-dues levied for the right of fishing in tanks or gathering the wild rice and other products thereof, *bankar*, consisting of a one-fourth share of the wood gathered in all the jungles, and *phalkar*, which is a like share of their fruits, are ordinarily the only cesses entered in the record of village customs made at the time of the settlement, and therefore capable of being enforced by process of law. Where the landlord is a strong one, he sometimes claims and receives an additional rate for water drawn for irrigation from the tanks but this is not usual, and gives rise, where it does exist, to violent disputes. *Bhent* or *nasrdna*, i.e., a donation of Re. 1 to the landlord by each tenant over and above his rent, is common. In the south of the district the proprietors take a commission on all sales of cotton and grain from 1 to 6 pie per rupee in the case of grain and sometimes as much as 1 ana in the rupee for cotton.

As a general rule, Allahabad is not remarkable for any particular manufactures. It is rather an exchange mart for the purchase and sale of goods produced at other places than an emporium for the sale of goods manufactured within itself. Its exports are chiefly food-grains and oilseeds. Of the latter large quantities of linseed are sent from the trans-Jumna parganahs through the towns of Sirsa and Bikar, to Calcutta and other places in Bengal by river. From the trans-Ganges tract a certain amount of sugar is exported, and from across the Jumna some cotton and stone. Formerly there existed a considerable manufacture of paper at Hara, but that has been extinguished by the establishment of the paper factories at Serampur. The exports of Allahabad are now all of raw produce, and an idea of them and of the imports may be gained by a glance at the figures given for the Allahabad municipality [See Gazetteer article on ALLAHABAD CITY *post*].

¹ The effect of railway competition has been to reduce considerably the river traffic on the Ganges and Jumna. At one ghât on the former river it was reported that railway competition had decreased the passing traffic from 2,500 or 3,000 boats to only 50 or 60 a year. At the more important wharves on the Jumna the traffic is said to

¹ Taken from the *Report on the River and Canal-borne Traffic in the North-Western Provinces and Oudh for 1896-97* by J. B. Fuller Esq. Assistant Director Agriculture and Commerce

have diminished by some 1,80,000 maunds per annum. In 1878-79 it was ascertained that the average weight of goods carried on one boat up-stream from Allahabad to Cawnpore was 375 maunds, and the average freight per 100 maunds (Government weight) was Rs 8-12-0, while down-stream, between the same two places, the weight was 800 maunds, and the freight the same as up-stream. Including petty extra expenses, the total freight per ton per mile was 4 26 pies up-stream, and 4 pies down-stream. while the lowest rate of carriage by rail was 5 pies per ton per mile, and the usual price 9 pies. The following typical river freight was given and compared with that by rail in the first case: salt sent from Agra to Allahabad, a distance of 277 miles, paid a freight of Rs. 37-8-0 per 100 maunds by river, and Rs 33 by rail. The rates per maund per mile, then, are 25 pies by river and 22 pies by rail. On the whole, railway competition keeps the up-stream freights actually lower than those down-stream (though not between Cawnpore and Allahabad), since, while boats going down-stream can compete so far with the railway as to ask a fair freight for goods, boats incurring the risk and delay of voyage up-stream would be altogether thrown out of the field if they did not considerably lower their freights. The down-stream traffic on the Jumna is alone worthy of notice, that up-stream being comparatively insignificant. Registration is carried on at Rájápur (in the Bánda district, opposite the extreme south-west corner of tahsil Manjhanpur), and at Allahabad. The returns for the above-mentioned year show that 1,22,000 maunds of stone were brought from Agra to Allahabad by the Jumna, and grain and oilseeds from Mau and Rájápur (both in the Bánda district) to the amount of 2,21,000 maunds. There are three important wharves on the Jumna at Allahabad, viz, Balua-ghát, Gau-ghát, and Jama Masjid, with respectively 50, 10, and 40 boats attached to them, and having an annual traffic estimated at 37,000, 79,000, and 2,21,000 maunds, chiefly imports.

There are four *gháts* on the Ganges in Allahabad, three above the confluence with the Jumna and one below it (at Sirsa). The most important is Kabrighát, in parganah Kara, where the annual traffic is said to amount to 75,000 maunds. The traffic at Phápháman and Rájghát is very small, while that at Sirsa was put at 16,000 maunds in 1878-79, but the latter has probably largely increased since then. There is only one ghát of any importance on the Partábgarh side of the river, that at Kala Kankar, and here the traffic is chiefly local to and from Kabrighát, which serves the Siráthu East Indian Railway station, grain and oil-seeds are sent to Kabrighát and salt received in return. Between 1st October, 1881 and 15th February, 1882, the exports

amounted to 23 000 maunds. Only six boats are attached to the wharf, but in the rains about seven more ply between it and Mirzapur. The principal items of the Ganges traffic (down stream) are noted below —

Commodities.	Place of despatch.	Place of consignment.	Amount (In round numbers)
			Maunds.
Timber and wood ..	Forests in Bijnor and Moradabad (in the Hāmgaṅga and Garra)	Farukhabad, Cawnpore and Allahabad	1 90 000
Grain and oilseeds ..	Wharves west of Cawnpore	Cawnpore and Allahabad ...	2,58 000
Salt ...	Farukhabad, Cawnpore and Allahabad.	Wharves in the Benares division and Patna.	60 000
Cotton ...	Allahabad and Mirzapur ...	Ditto ditto ...	58 000

The traffic registered as passing along the Ganges and Jumna in the Allahabad district during 1879-80 was as follows —

	Cotton.	Wheat	Rice (brutled and unbrutled)	Other edible grains.	Metals.	Provisions.	Salt.	Oil-seeds.	Stones.	Sugar.	Timber and wood.	Miscellaneous.	Total.	Value.
G. V. 1879-80	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Rs.
Down stream Up stream	17 401 —	1 797 —	— —	— —	1 000 —	— —	18 178 —	140 —	40 741	— 416	780 —	5,028 —	41 941 1,154	4,174 6,8
Allahabad (2 ghats).	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Down stream Up stream	3 934 6-0	9 242 1,000	4,318 (711)	14,711 10 644	— 4	— 120	— —	4,810 102	22 913	475 14,000	400 20,507	4,802 43,782	42,782 83,654	1 79,8 3 71,5
3 MVA	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Down stream Up stream	14,433 —	— —	3 07 —	123,071 1 002	475 93	4,184 67	670 43	24,547 —	— —	8 51	— —	4 125 6 472	217 325 9,576	13,511 17 8
Allahabad.	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Up stream	—	711	—	2,215	135	63	4,4-5	—	100	1,418	223	3,290	15,387	58,3
Allahabad (2 ghats).	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Down stream Up stream	430 4 375	47 003 2,2-5	11 794 431	11 191 8,123	6 —	167 —	22,011 2 021	5,158 182	— —	12 17,200	— —	8,870 6 420	116,925 23,670	2,44 2,367
Allahabad	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Down stream Up stream	4,433 —	2,798 —	1,771 —	100 780 —	1 145 —	1,273 —	7,250 —	122,211 —	91 —	171,671 —	6 420 —	429 415 —	7 05,7 —	

During 1880-81 an extensive system of traffic registration was established with a view to ascertaining the commercial utility of the roads of the Allahabad district, in connection with a plan for all the division and other places. Only four registration posts were established actually within the district. These were the Mau-Aima post for the Allahabad-Faizabad road; that at Surwal, to watch the traffic on the Allahabad-Rewah road; that at Munshiganj for the Lachagir road; and the Manjhanpur one for the road from Bharwari to Rajapur. The traffic was classified as "short" if it were going less than ten miles, and "long" if it were going further. Care, too, was taken to establish the posts at a distance from any town, so that the registration at them might not be affected by traffic of a purely local character. Just outside the district posts were fixed at Machhlisahr for the Allahabad-Jaunpur road, at Kathogaon for the Cawnpore-Allahabad section of the Grand Trunk Road; and at Wahdanagar for the Allahabad-Benares section. The result is given in the following table:—

Name of road and direction of traffic	Class of traffic	Description of goods carried	Weight in maunds	Number of animals for sale	PASSENGERS		Total
					1st class	2nd class	
GRAND TRUNK ROAD							
(1) Cawnpore-Allahabad section	{ From Cawn pore To Cawnpore,	{ Long, Cotton, grain, salt	1,17,760	41,776	4	62,123	{ Maunds 2,84,592 Animals 43,020 Passengers, 144,690
		{ Short, Grain ..	1,435	110	22	7,753	
		{ Long, Grain, sugar	1,52,640	1,042	82	65,449	
		{ Short, Grain	12,747	92	22	9,236	
(2) Allahabad Benares sec- tion	{ From Allaha bad To Allahabad,	{ Long, Cotton, grain, oilseeds,	80,807	31,247	22	1,33,828	{ Maunds 1,70,271 Animals 31,771 Passengers, 27,608
		{ Short, Grain	30,059	136	55	15,031	
		{ Long, Grain, metals, sugar	51,742	383	17	1,13,756	
		{ Short, Salt	1,664	5	63	14,836	
Allahabad- Jaunpur road	{ From Allaha bad To Allahabad,	{ Long, Cotton, grain, oilseeds, sugar	89,032	21,994		58,757	{ Maunds 2,52,672 Animals 23,655 Passengers, 154,078
		{ Short, Grain, sugar, wood	14,740	463		18,796	
		{ Long, Grain, sugar	1,46,389	1,000		58,426	
		{ Short, Grain, wood	2,511	198		18,000	
Bharwari- Rájapur road	{ From Bhar wari To Bharwari,	{ Long, Sugar, grain	41,570	205		6,628	{ Maunds 87,363 Animals 1,513 Passengers, 22,713
		{ Short, Grain	1,727	168		4,474	
		{ Long, Cotton	34,969	991	4	7,126	
		{ Short, Grain	8,797	749		4,481	
Allahabad- Rewah road	{ From Allaha bad To Allahabad,	{ Long, Salt, sugar, cotton goods	25,250	135	10	13,061	{ Maunds 81,807 Animals 22,965 Passengers 40,622
		{ Short, Nil	41			45	
		{ Long, Cotton, grain, provi- sions	50,506	22,830		26,698	
		{ Short, Nil	10			6	
Lachagir road	{ From Grand Trunk road To Grand Trunk road	{ Long, Sugar, oilseeds	16,385	295	35	18,826	{ Maunds 1,54,929 Animals 1,105 Passengers 79,239
		{ Short, Grain, oilseeds	38,229	60	16	20,506	
		{ Long, Miscellaneous articles,	58,557	559	27	18,702	
		{ Short, Grain	41,758	251	4	20,071	
Allahabad- Faizabad road	{ From Allaha bad To Allahabad	{ Long, Cotton, cotton goods, and salt	38,783	559	87	17,300	{ Maunds 2,14,384 Animals 4,515 Passengers 61,475
		{ Short, Wood	3,753	68	29	8,421	
		{ Long, Grain, oilseeds, sugar,	1,57,456	3,308	14	26,662	
		{ Short, Grain, oilseeds	14,392	520	20	8,53	

¹Taken from a Report on the Registration of Road Traffic in the North-Western Provinces and Oudh for 1881, by J. B. Fuller, Esq., in which full details may be found

These figures were compared with the cost of the maintenance of these roads, and it was ascertained that the following were carried a mile for each rupee spent —

<i>Name of road.</i>	<i>Weight in maunds</i>	<i>Animals.</i>	<i>Passen gers.</i>
Grand Trunk Road—			
(1) Cawnpore-Allahabad section ...	936 7	142	476
(2) Allahabad Benares section ...	680	193	1,074
Allahabad-Jaunpur ...	1,110 2	104	877
Bharwari Najapur ...	571 7	10	149
Allahabad Rewah ...	555	166	376
Lachagir road ...	1,361 4	10	696
Allahabad Faizabad ...	857 5	18	246

The extent to which the railway at present ministers to the commercial wants of the district will be seen from the following statement of the total traffic in the year 1881-82 at each of the stations in this district —

<i>Station.</i>	<i>Outwards.</i>	<i>Inwards.</i>	<i>Total</i>
	<i>Mds.</i>	<i>Mds.</i>	<i>Mds.</i>
Shigtha ...	1 99,058	67,344	2,66,402
Bharwari ...	1,06,048	95,301	2,01,479
Muneri ...	76 490	1 06 791	1 83 151
Allahabad city ...	4,23,098	17,51 953	22,44,031
fort ...	2,17,063	1 19 519	3,26 182
Kajni ...	5 635	37,014	32,639
Karchhana ...	18,744	19,703	87,947
Birga road ...	1,90 378	65,933	2,16,308
Nahwal ...	11,312	16,651	80,145
Jaura ...	27 411	32 647	60,078
Shikaripur ...	85,345	28,735	1 23 480

Our notice of the trade of the district may fitly conclude with an enumeration of its markets other than the city. In the Doab they are Darunagar, Mithar, Kara Khās, Shāhizādpur, Manjhanpur, Sarai Ākil, and Kashia. At Kara there used to be a considerable quantity of paper manufactured, but the trade has declined. Shāhizādpur, now a very decayed place, used to be famous for its stamped cloth and had a large saltpetre trade. Sarai Ākil is still well known for its makers of brass vessels and ornaments (*thatheras*). Across the Ganges the chief marts are Mau Aima, Shugarb Holagarh, Ismailganj, I hulpur, and Munshiganj. Great quantities of tobacco and *gur* are sold at Mau Aima, which is also still famous (though to a less extent so than formerly) for its cloth manufacture. At Phulpur there used to be a large trade in cotton and sugar, but it has now nearly

died out; only the manufacture of stamped cloths survives. At Munsíganj in Kíwái the trade in hides is large. In the southern parts of the district the trade centres are B́ikar, Karma (including Chak Gansham Dás), Shankargarh, Sírša, and Bháratganj. Food grains and linseed are shipped in large quantities from Sírša and B́ikar. At Karma the trade in cattle and hides is larger than at any other mart in the district. The Shankargarh bázár was founded some years ago by the B́arah rája and is steadily increasing. Bháratganj is well known for its dyed and stamped cloths and iron vessels.

The fairs in the Allahabad district are numerous and well attended.

Fairs

Most of them are of a religious character. They all, however, sink into insignificance when compared with the great *Mágh Mela* held at the confluence of the Ganges and Jumna every year in January. ¹The fair is a religious one and lasts during the whole of the month of Mágh. Pilgrims resort to it for the purpose of shaving the head and bathing at the *Tirbeni*. Every twelfth year, when the planet Jupiter is in Aquarius (*kumbh*) and the Sun in Aries, the fair is known as a *kumbh*, and, owing to its increased sanctity, is far more largely attended than usual. It is these *kumbh* fairs only that are formally attended by the corporate bodies of the various sects of religious ascetics, the *akháráds* or *fakírs*. The most strict observers of religious duty keep the whole month as a period of sanctity, bathing daily at the *Tirbeni* and fasting during the day time. The devotees who keep the whole month are called "*kalpbási*," or good livers. The first great bathing day is the *Sankaránt*: the great day of all is *Amáwas*, or the day of the new moon: after this comes *Basant panchamí*, or the fifth day of the light half of the month; and the day of the full moon (*Púranmáshí*). Of less importance are the *Achla Satmí* and *Yakadashí*. The number of persons present on the chief day of the fair at the *kumbh* of 1882 was estimated at about 800,000, or with the city population, one million. In ordinary years about 150,000 people flock to this fair. They come from all parts of India, from Káshmir to Madras, from Kandahar to Calcutta. The railway returns in 1882 showed the greatest number of travellers from Benares, Oawnpore, Jabalpur, and Mirzapur.

The fair of 1882 is thus described by Mr. Benson:—"The most conspicuous attendants at the fair were the *fakírs*, or religious ascetics, who on these occasions only (*kumbh melas*) attend by their corporate bodies. A number of mendicant *fakírs*, common *bairdgís*, always camp about the *Tirbeni* and increase in number at the *mágh mela*, but the corporations of the other sects only

¹ Vide Mágh Mela report by T. Benson, C.S., contained in *North-Western Provinces Gazette* of 7th October, 1882.

assemble formally on these great festivals. To each corporation was assigned a space of ground within which it erected a temporary village or town for the accommodation of its members, in the centre of which moved the standards of the guild on a lofty flag staff. These encampments were orderly and well laid out and of a comfortable description, fitted for the accommodation of the monks who temporarily occupied them. The camp of the *bairdgis*, however, was very different, being merely a space of ground, about 12 acres in extent, marked off on the side of the main street opposite the *kotwāli*, and known as the *kāik chāk*. But it was with difficulty that these mendicants were confined to this space and induced to preserve order. The various camps formed were —

- (1) *Nirka* i.e. Nanga Goshāin.
- (2) *Air-jani* with whom we associated the Junni.
- (3) *De-dgis* (already alluded to) including three sects—*Vi-bani Nirmaṇi*, and *Digumbari*.
- (4) *Chakia Akhara Panchdyati* (*Uddin*).
- (5) *Dard Akhar Panchdyati* with which was also the *Banda Akhara*.
- (6) *Narmala* (*Sikka*) with whom were the *Badrabani*.

‘All of these sects (except the *Bairdgis* who are wandering homeless mendicant, though each man may have his own *locale*) have permanent houses (whether monasteries or banking houses, such as those of the *Akhara Panchdyati*) in various parts of Allahabad, and from those they move to their temporary camps in formal procession at the beginning of the month, and put up the standard, round which collect all the adherents of the sect coming to the fair from all parts. On the three great days (*Sankarant*, *Amdivas*, and *Basant*) each of the six sects went separately down to bathe in formal procession, the most noticeable features being the body of naked *fakirs* closing the procession of each of the first two sects (the *Airbani* and the *Airanjani*) and the gorgeous silken banners and elephant trappings of the wealthier guilds. The marshalling and conduct of these processions was a tedious matter, and in particular disputes amongst the three rival sects of *bairdgis* caused difficulty. Besides the above sects encamped in the fair there were a large number of *Sandhis* camped on the Ganges sands, on the left or north bank in Jhusi: these too formed a village with many outlying single huts. They are regarded with great reverence, and chose this locality in order to be free from the sanitary and other regulations of the fair. Coming round by Rughāt bridge of boat, they had nearly four miles to go to bathe at Tirbani, though by boat the distance was nothing.

‘The majority of the frequenters of the fair are of course religious pilgrims: but those who come to pray remain to buy. Besides the confectioners and grain sellers who supply the immediate wants of the pilgrims, the most

noticeable shops are those of the coral necklace-sellers, who come mainly from Calcutta and Bombay, the country cloth merchants (*lohi wálas*) from Muttra and Bindrában, and book-sellers from Benares and Lucknow. Braziers and dealers in metal, mostly local, and also from Hasanpur, Benares, Faizabad, and Moradabad, had several shops. There were two what might be called ecclesiastical shops, where rosaries, shells, pebbles from the Narbadda, and other sacred objects were for sale in quantities, and also huge images of all sorts and sizes by the score, sacrificial lamps and spoons, and so on. Besides these were cap-sellers, dealers in Moradabad wares, in ivory from the Panjáb, some Káshmir and Kábul merchants, brummagem jewellery, and cheap toys and other gimcrack goods, and the ordinary local retailers of stone cups and saucers. A Parsi company opened a theatre, which failed to attract any audiences, a travelling grant and an exhibition of the decapitation trick did better. Missionaries had their stalls as usual for the sale of books and for preaching, while the Government post-office and a dispensary were opened for the use of the public.

* * *. The site of the fair is the Ganges bed to the east of the Fort, and of the embankment which runs northward from the Fort to Díráganj, on the south runs the Jumna and on the east the Ganges * * *. At the river's edge, where the bathing takes place, are placed the dressing platforms of the *prág-wáls*, each with its gay standard waving above it. For the processions of *fakírs* a wide street was marked out down to the water's edge, and the platforms ranged in order on each side of it. A large enclosure for barbers was a noticeable feature of the fair.

Other large fairs in the Allahabad district are held at Lachágir on the Ganges, in tahsíl Handia, where on *Somwár Amáwas* large crowds of pious Hindus collect to bathe; at Amilia, in Búrah, where on *Asárh Badi Ashtamí* 20,000 people assemble to worship Debi, at Sikandra, in Phúlpur (in honor of Saiyid Sálár Mas'ud-Ghází), held on the last Sunday in Baisákh and attended by 25,000 persons, at Farahimpur Kalesar-mau, in Kara, where the goddess Sítala is worshipped on *Asárh Badi Ashtamí*, and 22,000 people assemble to perform the ceremony, and at Jaitwardásh, in Soíáon, which is attended by 30,000 persons. On the first Sunday in Bhádon Sudí, a fair is held on the rocks adjoining a tank at Meja, in Khairágarh. The tank is fed by a sacred spring, and over it is a temple at which 15,000 people worship Mahádeva. Other fairs are those at Dubáwal, in Jhúsi, on *Sáwan Sudí Panchamí*, or *Nágpanchamí*, (attendance 10,000), Bárutkhána near Pháphámau (on *Sáwan Sudí Ashtamí*) attended by 22,000 persons, and Deoria in Aráil. At the last place, on the

17th November and 6th March, about 3,000 people collect to bathe in the Jumna and worship Sajawan

As a general rule, in the city, it will be found that the daily wages of a common coolie vary from one and a half annas to two and a half women getting one and a half annas only

Wages.

Boys and girls get five or six pice according to their size and strength. A mason or a carpenter who is not particularly skilled in his trade, charges four or five annas a day, while the wages of the more skilled artisans rise in a considerably greater ratio than their skill. Ploughmen near the city get one and a quarter anna a day, but will only work up till midday. Mehtars are not numerous, and so their wages are particularly large as a rule they work for a number of people, receiving trifles from each. In the villages the blacksmith, the leather worker, the watchman, the barber, the tailor, the washerman, and the potter all come in for their shares of the tenants' crops, usually a sheaf or two, while at the time of sowing they receive a handful or two of grain from each cultivator, according to whose circumstances their dues vary. Besides this, the blacksmith gets four or five sers of grain per plough every harvest in return for repairing agricultural instruments. In the villages ploughmen seldom receive fixed salaries. While actually engaged in ploughing they get half an anna a day and their food, but their main remuneration usually is a twelfth share of the yield.

Intimately connected with the wages of the cultivator are the prices he has to give for his food. The following table shows

Prices.

the average prices of the principal food grains during 1882 and compares them with those which obtained in 1876. The figures given are sers (—2½) to the rupee —

Year	Rabi.			Kharif		
	Wheat.	Barley	Gram	Jowar	Bajra.	Rice.
1876	33	35	30	35	32	10
1882	16½ (best sort common sort 17½).	26½	26½	31	29½	9½ (best sort, common sort 16½).

Mr Porter in his Settlement Report gives a statement of prices that have obtained in the district since 1813, and divides the statement into three periods (1) before the settlement under Regulation IX. of 1883, (2) from the last

settlement to the Mutiny, (3) from the Mutiny to the time at which he wrote his Settlement Report. The averages for each period are as follows:—

Period	Labi			Khartf.		
	Wheat.	Barley	Gram	Juár.	Bágra.	Rice.
	Sers per rupee.	Sers per rupee.	Sers per rupee.	Sers per rupee.	Sers per rupee.	Sers per rupee.
1st period ..	26 3½	35 12½	32 11	41 10½	39 6½	21 11
2nd do. ...	20 11	32 7	39 0	33 12	33 1	16 6
3rd do, including 1869,	17 10	27 6½	21 10	23 7	22 15	14 12
3rd do, excluding 1869,	18 0	21 0	22 1	24 0	23 7	15 0

Mr. Porter estimated the permanent rise in the price of food grains generally during the 40 years before the last settlement at 20 per cent, but Mr. Carpenter made a higher estimate, considering that the rise had been from 25 to 30 per cent.

The system of money-lending and giving credit on articles of value deposited seems to be almost universal among the tradesmen of Allahabad. Mr. Tupp, Assistant Collector, in 1877 ascertained that in small transactions, when articles are pawned, the rates of interest then were from 12 to 15 per cent per annum, and when personal security only was given, the rate was from 18 to 37 per cent. In large transactions, when jewels or other valuables were pledged, from 6 to 12 per cent was charged. Bankers lending money to bankers on personal security charged only from 6 to 9 per cent. The rate of interest for money lent out on mortgages was from 9 to 18 per cent. The bankers and large traders of Allahabad are chiefly Khatri and Banias, though a few Brahmans and one or two Bengalis conduct large businesses.

In Allahabad the Government weights and measures are very generally recognised and used. The measure of length is the *jarib*, which equals two chains, or $52\frac{1}{2}$ yards. A *jarib* is composed of 20 *gathas* or *lattas*, and the *gatha* contains five *hálhs*, or cubits, which are thus nearly 19 inches long. The square of the *jarib* is a *biḡha*, which contains 2,730 square yards, or as nearly as possible $\frac{1}{16}$ ths of an acre. Shares of estates are usually calculated in fractions of a rupee as low down as pies,

the notation is the same everywhere. Below that it varies in the various tahsils as follows —

Kara and Manjhanpur	Phulpur Soron Bārah, and H. ndia.	Arail and Chāil	Khairāgarh.
12 tola = 1 jao ...	12 tonda = 1 jao ...	20 tila = 1 rawa	20 faina = 1 rāin.
12 jao = 1 kirant ...	9 jao = 1 kirant ...	12 rawa = 1 tond	20 rāin = 1 kant.
20 kirant = 1 pie ...	20 kirant = 1 pie ...	12 tond = 1 jao ...	3 kant = 1 dant.
		9 jao = 1 kirant ...	9 d nta = 1 kauri.
		20 kirant = 1 pie ...	6½ kauri = 1 pie.

The ordinary money notation in the bāzār is one āna = 12 *gandas* or *pies*, and each *ganda* = four *kauris*, three *pies* = one *pie* or “double, as it is called. The measures of weight are five *tolas* (a *tola* is the weight of a Government rupee) = one *chhatāk* 16 *chhatāks* = one *ser* (2½ *lbs.* avoirdupois) 40 *ser* = one *maund*. These weights are called *kachehi* or *lambari tol*. The old *ser* of this district, which consisted of 105 *tolas* when the transaction concerned over a *maund* and 100 *tolas* for smaller ones, and the *panseri* or *dhara* of 535 *tolas*, which formerly prevailed in this district, appear to be now quite extinct. With regard to coins, the only rupee now at all common in the city besides Government ones are Lucknow and Farukhabad ones. On account of the purity of their silver, however, these are always being melted down to make ornaments.

District income and expenditure.

The district income and expenditure for the last two years may be shown thus —

Receipts.	1879-80.	1880-81.	Expenditure	1879-80	1880-81
	Rs.	Rs.		Rs.	Rs.
Land revenue ..	13,88,617	14,09,977	Interest on funded and unfunded debt.	...	...
Excise on spirits and drugs,	1,62,38	2,07,781	Interest on service funds and other accounts.	...	385
A assessed taxes	878	4443	Refunds and drawbacks ...	24,229	21,056
Provincial rates	4,12,637	4,18,703	Land revenue	2,54,840	2,76,131
Stamps	2,84,787	2,04,360	Excise on spirits and drugs	12,104	11,974
Registration	16,657	18,371	Assessed taxes	1,568	1,693
Post-office	...	...	Provincial rates	...	...
Military departments	14,881	10,186	Stamps	13,133	11,843
Law and justice	29,470	26,133	Registration	23,104	22,003
Jails	44,485	43,129	Post-office	979	920
Police	90,714	64,470	Administration	7,01,573	774,109
Medical	11,492	52,288	Minor departments	73,223	77,82
Stationery and printing	27	...	Law and justice	4,81,463	4,8,027
Interest	2,442	22,744	Jails	1,24,992	1,00
Receipts in aid of superannuation, retired and compensation allowances.	2,223	1,914	Police	3,78,25	3,52,236
	1,223	1,914	Education	1,63,616	1,62,275

Receipts.	1879-80	1880-81	Expenditure	1879-80	1880-81.
	Rs	Rs		Rs	Rs
Miscellaneous ..	15,567	32,016	Ecclesiastical	38,998	39,630
Irrigation and navigation	.	.	Medical services ..	67,163	60,133
Other public works ...	48,169	42,681	Stationery and printing ...	2,41,226	2,64,026
			Political agencies	99	
			Allowances and assignments under treaties and engagements.	15,816	16,462
			Superannuation, retired and compassionate allowances	1,62,916	1,12,303
			Miscellaneous .	32,643	26,891
			Famine relief	"	...
			Irrigation and navigation,	.	.
			Other public works ...	443	1,282
Total ...	35,78,483	37,01,030	Total ...	29,41,848	29,23,727

The position of this district as regards the local self-government measures lately introduced is one of deficit as follows.—The Local rates and local self-government balance of local cess available (1882-83) for local expenditure was Rs 2,19,420. When from this is deducted Rs. 21,470 for general establishments, &c, (*viz*, district post, lunatic asylums, inspection of schools, training schools, district sanitation, and the district contributions to the Department of Agriculture and Commerce), there remains available for expenditure, under local control, Rs. 1,97,950. The normal expenditure, however, on the various heads made over to local control except public works (*i.e.*, on education, medical charges, and village watchmen), amounts to Rs 1,81,180, leaving a surplus of only Rs 16,770. But on public works a normal expenditure of Rs 57,490 is annually required, so that there is a deficit (or excess of charges over receipts from local cess) of Rs 40,720.

The only municipality constituted under Act XV. of 1873 (the North-Western Provinces and Oudh Municipalities Act) is the city of Allahabad itself, the main source of income of which is an octroi on goods imported within municipal limits. Full particulars of this, however, are given in the Gazetteer account of the Allahabad city. Under Act XX of 1856 (amended by Act XXII. of 1871) a house-tax is levied for the watch and ward of the town in Phulpur, Jhūsi, Mau-Aima, Ismāilganj, Kara, Dārānagar, Shābzādpur, Manjhanpur, Sarāi 'Ākīl, Kaima, Sūsa, and Bhāratganj. The details of the tax are given in the case of each of these towns in the separate notices of them at the end of this account of the district. The

tax is assessed in the first instance by a committee, or *panchayat*, of the people themselves. Objections to the assessments are heard by the magistrate, who has power to modify the assessments, and the yearly budget is passed by the commissioner of the division. The total revenue of these towns in 1881-82 was Rs. 19 989 15 2. Besides the money spent on police, part of the proceeds of the tax are devoted to conservancy and local improvements.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding Rs. 500, for the purposes of the income-tax of 1870, was, in 1870-71, Rs. 1,64,637, and the number of persons assessed 2,852. In 1871-72 the figures were Rs. 45,599 and 1,448, and in 1872-73, Rs. 89,483 and 852 respectively.

The gross amount realised under the License Tax Act was in 1881-82, Rs. 42,590. One thousand seven hundred and thirty-six persons contributed towards the tax and the net income from it, after deducting refunds and cost of establishment, was Rs. 41,070. The incidence per 1,000 of the population was, in towns with a population exceeding 5,000, Rs. 127 6, and the number of persons taxed per thousand, 3, while in smaller towns and villages the incidence was only Rs. 22 5, and the number taxed one in a thousand. Allahabad, according to its net collections on account of the license tax, stands eighth in the North Western Provinces for 1881-82. The net collections in 1880 were Rs. 41,400, and in 1881, Rs. 41,070.

Excise duty is levied under Act XXII of 1881 and the Opium Acts XIII of 1857 and I of 1878. There are three systems of excise current in the district: the distillery system, the modified distillery system, and the farming system. Of these, however, the second is about to be discontinued. Where the distillery system prevails, Government sells all the liquor shops, and the purchaser is bound to take liquor made (by private persons) in a Government distillery, for which is paid a still-head duty of one rupee per gallon. Under the modified distillery system the management is the same, except that all the shops within a certain tract are sold to one man, who sublets them to others. A person who obtains the farm of the excise revenue of a certain tract pays Government so much a year, and makes his own arrangements, both for manufacture and sale of liquor. A proposal is under consideration at present for introducing the outstill system into certain parts of the district. According to this system the shops are sold separately by Government, and each retail vendor may make his own liquor: but the size of his still is fixed and he must keep up a daily stock book. He

pays no still-head duty. Receipts from excise during the years 1876-1882 may be shown as follows : —

Year.	License fees for vend of opium	Still head duty.	Distillery fees	Fees for licence to sell native or English liquor	Drugs	Madak and chandru	Tári	Opium (sale of)	Fines and miscellaneous	Gross receipts	Gross charges	Net receipts.
	Rs	Rs	R	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs
1876-77 ...		42,617	40	26,003	24 455	3,650	Included in mohr, &c. contracts 233	28 525	58	1,25,248	9,993	1,15 255
1877-78 ..	5,907	37,975	22	63 545	32 376	5,112		4,439	364	1,69 496	6,432	1,63 064
1878-79 . .	4,264	33,524	16	52,681	27,710	4,360		26,451	79	1,48,935	5,779	1,43,156
1879-80 ..	3,973	42,021	2	52,915	33,062	5,139		32,322	37	1,69,707	5,984	1,63,723
1880-81 . .	5 014	49,374	0	60,034	31 390	4,471	1,392	32,392	103	1,81,184	6,261	1,77,923
1881-82 .	5,352	65,694	11	61,320	31,390	4,471	1,392	30,287	70	1,98,891	6,666	1,92,325

The figures given in this statement do not agree with those given above on p. 126 owing to the system of crediting deposits paid in advance. Opium is extensively manufactured in this district and the Government Benares Opium Agency has a factory at Sorampati near Sirsa, in charge of a sub-deputy opium agent and his assistant. Forms of the license fees derived from drugs, *madak* and *chandru*, and *tári* are granted for the whole district.

As might be expected, the location of the Provincial Government and the High Court at Allahabad causes the stamp revenue to exceed that of any other district in the province. Stamp duties are collected under the Stamp Act (I of 1879) and Court-fees Act (VII. of 1870). The following table shows for the same period as the last the revenue and charges under this head —

Year.	Hundi and adhesive stamps	General stamps	Court-fee stamps.	Duties, penalties, and miscellaneous	Total receipts	Gross charges.	Net receipts
	Rs	Rs	Rs	Rs	Rs	Rs	Rs
1876-77 ...	8,191	31,483	2,37 460	139	2,77,273	14,187	2,63 086
1877-78 . .	8,859	33,908	2 29,611	368	2,72,746	10,369	2,62 377
1878-79 ...	10,164	42,994	2,42,231	419	2,95,808	9,072	2,86,736
1879-80 ...	9,204	46,438	2,18 185	808	2,74,635	6,928	2,67,707
1880-81 ...	8,726	48,093	2,37,115	2,547	2,96 481	8,795	2,87,686
1881-82 .	9,893	42,540	2,52,046	569	3,05,048	6,218	2,98,830

The Registrar of the Allahabad district is the Civil and Sessions Judge. The Registration
cantonment magistrate and all tahsildars are sub-registrars. and there is also a special sub-registrar for the municipality of Allahabad. Thus, there are in all 12 registration offices in the

district. The returns for 1881-82 show that there were in all 3,336 documents brought for registration during the year. The total receipts from fees, &c. of all sorts amounted to Rs. 9,016 15, and the expenditure incurred came to Rs. 6,346 11-9. Mortgages were the deeds most frequently registered, there having been 1,528 of them brought referring to property of the aggregate value of Rs. 8,57,904. The aggregate value of property transferred by registered deeds was Rs. 20,78,273 of which Rs. 18,93,520 were in the form of immovable property (2,939 deeds out of the total 3,336). Registration is carried on under Act III, 1877, as amended by Act XII, 1879.

In connection with judicial receipts and expenditure it is necessary to notice the work done by the courts of law. In the revenue courts during 1881-82 there were 82,177 cases tried. The returns for the criminal and civil courts are for the calendar year. Four thousand two hundred and fifty three cases were tried by the former during the year 1881 (84 by the Sessions Judge and the rest by Magistrates) while in the civil courts there were 3,320 original suits disposed of, besides appeals and miscellaneous applications.

Allahabad is, on the whole, considered a healthy district, but the following figures¹ show that cholera is pretty regular in its visitations here —

Ratio of deaths from cholera per 1,000 of population in Allahabad for the last eleven years

1870.	1871	18 2	1873	1874.	1875	1876	1877	1878.	1879	1880.
1	1	26	..	9	14	1	18	4	2	12

From the following figures it will be seen that small pox is not a very great scourge, but the exceptional mortality from this cause in 1878 caused the Government to double the vaccination staff in 1880. The result was that the number of vaccinations in 1880 exceeded that of 1879 by 22,851.

Ratio of deaths from small pox per 1,000 of population.

	1870	1871	18 2.	1873.	1874	18 5	18 6	1877	1878	1879	1880.
Allahabad ..	2	1	1	12	47	2	2	6	77	2	..
Ratio of all N. W. P. ..	8	12	11	28	25	7	9	8	39	17	1

¹ These and the figures below are taken from the Report for 1880 of the Sanitary Commissioner.

The mortality from fever in the whole district during 1880 was 20·2 per thousand, the provincial average being 23·11. In the city of Allahabad it was only 16·8

Dr. Jones, formerly Civil Surgeon of Allahabad, writes:—"The diseases of this district are those prevailing generally over the province, and indeed over the greater part of India. The chief of them are intermittent and remittent fevers, diarrhoea, dysentery, and colic. Skin diseases of all kinds, especially those of a parasitic character, are exceedingly common. Venereal complaints, rheumatism, ulcers, diseases of the eyes and ears, form a very large proportion of the ailments of the district. Chest complaints are very general in the winter months, and they are not unfrequent at all seasons of the year, particularly phthisis and bronchitis.

"The only endemic disease that I know of in this district is paralysis of the lower extremities, caused, it is supposed, by eating *kasári dāl* (*Lathyrus sativus*). It exists both in young and old, and does not appear to be benefited by treatment. It is for the most part confined to men, but exists also in women. ¹It prevails almost entirely in two parganahs, Barah and Meja, where *kasári dāl* used to be extensively cultivated. The poorer cultivators are the most afflicted with it. It does not appear to affect the general health or shorten life, as some of those afflicted have been suffering for many years. There are instances of the affection continuing for 50 years or more. It is the locomotive functions only that are deranged, sensation is unaffected. The functions of the bladder and bowels and those of generation are also unaffected. Its geographical area is not confined to this district, but extends to the Mirzapur and Banda districts and Rewah (where also it is attributed to the same cause), and prevails only in localities where *kasári dāl* is consumed. Its characteristics are those well known in other countries as a special paralysis, the result of the continued use of *Lathyrus sativus*, and there can scarcely be a doubt that this is its true cause. The discontinuance of the use of the grain does not cure it. Some permanent change in the nervous tissue seems to take place. I am not

¹The disease is thus described by Dr. Deakin in the North-Western Provinces Census Report, 1881:—"The inhabitants of Barah and Khairágarh are afflicted with a very prevalent and serious form of nervous disease, a 'spastic' paralysis characterized by a peculiar gait: the feet appear to clear the ground, while the toes find obstacles in every inequality of the ground. The body is bent forward and progresses with a ducking kind of motion, the legs, which are slightly bent forward at knees and hip, being close together, especially at the knees, in the manner of an English lady whose dress is well tied back; the toes are slightly inturned, there is no increased reflection in the tendons of the muscles affecting locomotion. The disease is due to a chronic inflammation of the lateral columns of the spinal cord, and its pathology has been fully described by Charcot and Erb. It is known as 'Erb's spastic paralysis' and as yet no treatment has had any beneficial effect."

In noticing the history of Allahabad, the first point will be to see what can be ascertained about it from the earlier Sanskrit writings. According to the Institutes of Manu, the district would seem, at the time they were compiled (probably the ninth century before Christ), to have been included in the tract called *Brahmaṣi*, that is, the country between *Brahmāvarta* (which lay between the rivers *Sarasvatī* and *Drishadvatī*) and the *Jumna*, and all to the north of the *Jumna* and *Ganges*, including north *Behār*¹.

From the *Rāmāyana* we learn that, at the time of *Rāma*'s invasion of Ceylon, the trans-*Ganges* parganahs had fallen under the sway of the *rāja* of *Kosāla*, whose capital was first at *Ajudhia* (*Fyzabad*) and then at *Kanauj*. When *Rama*, *Sīta*, and *Laohhman* were banished, *Guha*, king of the *Bhīls*, welcomed them at *Singraur* in parganah *Nawābganj*. "The mythical hero of the Solar Race crossed the *Ganges* in a boat, entered Allahabad, and proceeded over the *Jumna* into *Bundelkhand*" (*Hunter's Imperial Gazetteer*). The undying fig-tree of the *Pátālpuri* temple in the fort, too, is noticed, but its situation is said to have been on the south bank of the *Jumna*. *Rāma*, his wife, and brother, are said to have rested in its shade after crossing that river.² Some time after this *Bharata*, the brother of *Rāma*, came in search of him with a large army, and was feasted at the hermitage of *Bharadwaj* on the high bank overlooking the junction of the *Ganges* and *Jumna*. On this occasion the feast, though given by a Brahman, consisted, among other luxuries, of peacocks, venison, and pork, eagerly washed down with foaming bowls of spirituous liquor.³

The *Mahābhārata*, supposed to have been written in the fourth century before Christ, but chronicling events that happened in the 14th century B.O.,⁴ mentions the country about Allahabad under the poetical name of *Vāranāvata*. Before the battle of *Thanesar*, when the five *Pāndava* brothers, *Judhishtir*, *Bhīmsen*, *Arjun*, *Nakul*, and *Sahdeo*, with *Dhraupadī*, the wife of *Arjun*, were exiled, they wandered about for twelve years in the forests of *Kosamnagri* and elsewhere.⁵ *Kosamnagri* is now *Kosam* in parganah *Karāri*. Subsequently (*vide* p 67), *Arjun*'s descendants, *Parīkshit* and *Chakra*, returned to the same place, which finally succeeded *Hastināpūr* as the capital of their kingdom.

¹ Elphinstone's *Hist. of India*, 4th ed, Book IV, chap I
² *Ibid*, p 468

³ Wilson's *Suppl Glossary*, p 469

⁴ Elphinstone's *History*, pp 141 and 153
⁵ The *Pāndavas* wandered over the forests for a long time, till at last they found their abode in the wood *Kamak* after some years, *Arjun*, by the force of his penance, went to the region of *Indra*, and king *Judhishtir* with the remaining brothers remained wandering about performing worship and penance in every temple and place of pilgrimage."—*Arđish-i-Mahfil*, chapter xxxv.

Subsequently to the *Mahābhārata*, Allahabad probably belongs to the kingdom of Panchāla, which included part of Oudh and the Lower Doāb, and was one of the six great kingdoms of the Ganges tract.¹

The last of the Buddhas, who was called Gotama or Sākya, spent, it is related, the sixth and ninth years of his Buddhahood at Kosam; he lived about 550 B C when Ajāta Satru was king of Magada.² That Allahabad fell under the sway of Asoka (a descendant of Ajāta Satru, and who was contemporary with Antiochus, i.e., lived about 240 B C), and became included in the kingdom of Magada, is shown by the celebrated pillar erected by that monarch and now standing in the Allahabad fort (see page 62 *et seq*). The same pillar shows, by a vain glorious inscription of Samudra Gupta, that Allahabad at the end of the second century after Christ was still in the hands of the kings of Magada. The play of the Hero and the Nymph, "written by Kālidāsa in the fifth century," opens with a scene in the palace of Prayāga.³

The Chinese pilgrim Fah Hian visited Allahabad some time between the years 399 A.D. and 414 A.D. His book consists almost exclusively of an account of the Buddhist religion in India; but it is clear from what he says that the district (or the greater part of it) was then still included in the kingdom of Kosāla. The pilgrim also visited Kosambi or Kosamnagri on the bank of the Jumna.⁴ The account of Allahabad given by Hwen Tsang, who commenced his journey in 629 A.D., is much more complete. He calls the place Prayāga, and describes it as being situated at the confluence of the Ganges and Jumna. Only two small Buddhist convents existed here in his time but there were many hundreds of temples, and the number of heretics was enormous. He mentions a celebrated temple of immense wealth and sanctity. This was probably the temple of Pātālpuri, as he says that it had a large tree in its principal court, from the top of which pilgrims used to throw themselves down in order to die in such a sacred spot: and he also mentions the custom of devotees committing suicide at the junction of the rivers. Making his way through a dense forest infested with wild beasts and elephants, he arrived at Kosamnagri, which in his time must still have been a considerable place, though the Buddhist religion had begun to decay there, as is evident from the fact that ten Buddhist convents were in ruins, while there were 50 Hindu temples all in a flourishing state.

Chinese pilgrims.

¹ Elphinstone's *H* i p. 305

² *Archæological Survey of India, Reports* Vol. I, page 302. Also see Elphinstone page 127

³ Elphinstone page 149

⁴ A detailed

account of the travels of the Chinese pilgrims is given in Elphinstone's *Hist* 5th ed., App. IX. Book IV. This does not appear in the earlier editions.

After this the chronicles are dumb until the 12th century, when we find
 Allahabad in the possession of the famous Ráhtaur chief
 of Kanauj, **Jai Chand.** In 1194 A D. this prince was
 defeated by Shaháb-ud-dín in a battle on the Jumna, north of Etáwah ¹; and
 the result was that Allahabad fell under the sway of
 the Musalmáns; while the greater part of the Ráhtaur
 clan fled into Múrwár. Some of them, however, fled
 towards Mirzapur, and their descendants still hold nearly the whole of parga-
 nah Khanágarh. The name of Jai Chand is also still fondly cherished by the
 Rájput communities of Atharban. Shaháb-ud-dín then formed the súba
 of Kara Mánikpur, and the whole of Allahabad
 seems to have been included in it. The capital was
 fixed at Kara.

Shaháb-ud-dín founds the
 súba of Kara-Mánikpur
 Muslimán period.

In 1247 Násir-ud-dín Mahmud, after capturing Nandana, advanced as far
 as Kara, where his well known commander, Ulugh Khán, had preceded him,
 and from there several expeditions against the neighbouring Hindu princes
 were organized.² Six years afterwards the fief of Kara was conferred on Ulugh
 Khán;³ and three years after this the peace of the district was disturbed by
 the rebel Katlugh Khan, who, however, was defeated by Arslán Khán.⁴ This
 man himself rebelled in 1258, but Ulugh Khán having marched against him
 as far as Kara, he submitted and was rewarded with the appointment of gover-
 nor of that place.⁵ Kara, according to Ibn Batúta, the African traveller,⁶ was
 the scene of the famous meeting between Mu'iz-ud-dín Kai Kubád and his
 father Násir-ud-dín Bughra Khán, who was marching against him from Bengal.
 The interview was held in a boat in the middle of the river, and was called,
 "The conjunction of the two auspicious stars," because of its happy results in
 sparing the blood of the people.⁷

In the reign of Jalál-ud-dín Khilji (1289) Malik Chhajú, a nephew of
 Ghuyás-ud-dín, raised the white canopy in Kara, and
 had the *khutba* read in his name. He was supported
 by Malik 'Alí, the governor of Oudh, and other adherents of the Balban family,
 but was defeated and taken prisoner by Arkalí Khán, the king's second son,⁸
 and his province was made over to Alá-ud-dín, Jalál-
 ud-dín's nephew.⁹ This prince was a man of extra-
 ordinary energy, and of an unprincipled character. Acting on behalf of his

¹ Elphinstone, p 312 ² Elliot's *Hist.*, Vol II, p 348 ³ *Ibid.*, Vol II, p 352
⁴ *Ibid.*, II, 355 ⁵ *Ibid.*, II, 379-80 ⁶ *See* appendix to Elliot's *Hist.*, Vol III., p 96
⁷ Zia-ud-din Barni, the author of the *Tárkh-i Firoz Sháh*, however, says this took place on
 the banks of the Sarju or Ghágra (Elliot's *Hist.*, Vol III, p 130) ⁸ Elliot's *Hist.*, Vol
 III., pp 137 and 536 Elphinstone's *Hist.*, p 330 ⁹ Elliot's *History*, Vol III, p 140.

The district of Allahabad was wrested from the Patháns by Bábar in 1529, at the time of his march against Sultán Mahmud, who had seized Behár¹. At this time, according to the Turkish version of his memoirs, the revenue of the district of Kara-Manikpur amounted to Rs. 1,83,27,283 *tankas* of silver.²

"Singror" is famous as the scene of the last act in the great rebellion of Khán Zamán, and his brother Bahádu, against Akbar. His original name was 'Alí Kulí Khán, and he received the title of Khán Zamán from Akbar in reward for defeating the gallant Hindu general Himu

Singraur. on the field of Pánipat. After several unsuccessful acts of rebellion and repeated pardons, he at last joined the standard of Míza Muhammad Hakím, Akbar's rebellious brother, and read the *khutba* in his name at Jaunpur. Akbar's patience was now exhausted, and he resolved to pardon no more. On his arrival at Sakit, near Agra,⁴ 'Akbar heard that Khán Zamán had fled from Shergarh (near Kanauj) to Mánikpur to join his brother Bahádu, and marching thence down the Ganges had bridged the river near the frontier of Singror.' The position of this bridge must have been immediately opposite Ujjaini, four miles to the south of Singror, which is the only good *ghát* in this neighbourhood, even at the present day. On reaching Rai Bareli, Akbar marched direct to Mánikpur, and with upwards of one thousand men crossed the Ganges to the right bank, where he passed the night near Khán Zamán's camp. Early next morning with some reinforcements he attacked Khán Zamán.⁵ Bahádu was captured and brought to Akbar, and he had scarcely been despatched when Khán Zamán's head was brought in. The fight is said to have taken place at Mankarwal (or Sakráwal), which place has since been called Fathpur. This was probably the present village of Fatehpur, seven miles to the south-east of Kara."

In Akbar's time was formed the *súba* of Alláhábás, which included the ten *sarkárs* of Gházipur, Jaunpur, Chunár, Benares, Alláhábás, Mánikpur, Kara, Bhatghura, Kalinjar, and Kora. The *dasturs* which comprised the present district were Bhadohi, Alláhábás, Jalalábás, Kara, and Bhatghura.⁶ Sir H. Elliot's *Glossary* contains a map of the province. Akbar, too, refounded the city of Allahabad in its present

Refounds the city and position, it having formerly been situated on the site builds the fort. now occupied by the fort, which also was built by him in the 21st year of his reign.⁷ His eldest son Salím, afterwards the emperor Jahángír, seized the place in 1600, and was subsequently recognised as governor of it by his father. Practically, however, he became independent. He gave himself up to drunkenness and debauchery, and to most violent quarrels with his eldest son Khusru. The cause of the latter was strongly espoused by his

¹ Elliot, Vol IV, p. 282
Vol XI, page 62

² *Ibid.*, p. 262

³ *Archæological Survey of India,*

Vol XI, page 62 ⁴ Blochmann's *'Ain-i-Akbari*, page 320 Sir H. M. Elliot's *Muhammadan Historians of India*, edited by Dowson, chapter V, page 320 From the *Tabakát-i-Akbari*.

⁵ Sir H. M. Elliot's *Muhammadan Historians*, by Dowson, IV, p. 29.

⁶ Elliot's *Supplemental Glossary*, page 323 *et seq*

⁷ *Archæological Survey of India,*

Vol I, page 298

mother, a sister of the Rájput chief Mán Singh, who was so affected by the disputes that she committed suicide by taking poison.¹ Her tomb, and those of her daughter and son Khusru (murdered in 1621 by Sháh Jahán)² are perhaps the most conspicuous monuments in Allahabad. They are in the Khusru Bâgh.

During the reign of Bahádur Sháh, 1707-1712, we hear little of Allahabad, as the history of that prince consists chiefly of the accounts of his wars against the Sikhs. The *edba* was under the governorship of Abdulla Khán, one

Abdulla Khán.

of the notorious Saiyid brothers of Bárrha, of whom the only thing that we hear during the reign of Aurangzeb, is that they were the particular objects of his suspicion.³ After Aurangzeb's death they distinguished themselves in the service of Azim Sháh; but when he was overthrown by his brother, they attached themselves to Azim-us-shán, the son of Bahádur Sháh, governor of Bengal, who bestowed the government of Allahabad on Abdulla Khán and that of Behár on Husain Ali.⁴ On the death of Bahádur Sháh, Azim-us-shán was defeated by the combined efforts of his brothers against him and lost his life in consequence of his wounded elephant rushing with him over a precipice into the river.⁵ His son Farukhsir however escaped, having been left by his father in charge of Bengal, and had recourse to the aid of the Saiyids.⁶ Before he and Husain 'Ali could reach Allahabad on their march from Patna, Abdul Ghafúr Khán, the imperial general, attacked Abdulla Khán at Allahabad.⁷ The latter withdrew into the fort, and sent one of his younger brothers to meet the enemy in the field. On cries arising that Abdul Ghafúr was dead, his troops turned and fled.

'Azz ud-dín, the eldest son of the emperor, advanced as far as Khajna to avenge this defeat with fifty thousand men under Khwájá Ahsan Khán. There they were met by Farukhsir and the Saiyids and after an artillery battle from sunset till the third watch of the night, 'Azz ud-dín and his commander-in-chief fled, and their army was dispersed.⁸ Farukhsir then advanced to Samogar near Agra, defeated the imperial army under Zulfikar Khán, and having strangled Jahandar Sháh and Zulfikar Khán, seized the sovereignty (1713).⁹

¹ Elliot's Hist., Vol. VI., p. 269.

² Elphinstone p. 492.

³ Keene's Fall of the

Mughl Empire, p. 30.

⁴ Mill's History of British India Vol. II., page 322.

⁵ Mill's

Hist. of British India II., p. 280.

⁶ Ibid., II., p. 282.

⁷ Irvine's Bangash

A note of Farukhsir p. 15 contained in Journal of the Asiatic Society of Bengal Vol.

XLV II Part I., 1878.

Irvine's Bangash A note of Farukhsir, p. 15 contained

in Journal of the Asiatic Society of Bengal Vol XLV II Part I., 1878. Also Mill Vol. II., p. 232.

⁹ Mill's Hist. II., p. 281.

During the troubles succeeding the death of Jahandar Sháh, Chhabílá Rám, a Nagar Brahman, who had filled the office of treasurer of the empire and other important posts, was made governor of Allahabad. Imagining the Saiyid brothers to be inimical to him, he refused to acknowledge Muhammad Sháh as emperor. He anticipated all operations against him by dying in Allahabad in 1720. His nephew Giridhar then seized the government of Allahabad, commenced to raise troops, and fortify the city.¹ He then sent to Agra offering to submit on condition of his being allowed to remain in his government, or of having another conferred on him in exchange, with a title of honor. These conditions were accepted, and he received the governorship of Oudh with the title of Bahadur. He, however, did not adhere to his part of the engagement, and Haidar Kuli Khán was sent to lay siege to the fort. He was only given a divided authority, and so could make but little progress in the work. Giridhar, too, commenced negotiations, and then suddenly breaking them off, sallied from the fort and drove the besiegers repeatedly from their works. So serious did matters become that Saiyid Husain 'Alí advanced from Agra. Giridhar intrigued with the turbulent people of the Doáb, who so harassed Husain 'Alí's rear that he was glad to assent to a treaty effected with Giridhar by the Díwán Ratan Chand. Giridhar received Oudh as an assignment for the support of his troops. The fort of Allahabad was made over to Husain 'Alí, who promptly garrisoned it with his own troops.

We next hear of Allahabad as being under the governorship of Muhammad Muhammad Khán Bangash Khán Bangash. He was appointed súbahdár soon after Muhammad Sháh's accession (1720) . and he sent there Bhure Khán as his *ámíl*, or subordinate governor.² The revenue of the province is said to have been eighty-two lákhs of rupees at this time. In 1725 Muhammad Khan received an order from the Court at Dehli to act against Chhatrál, the chief of Bundelkhand, who had occupied a large portion of imperial territory. He accordingly went to Allahabad in person³; where he spent two months in making his preparations. He then crossed the Jumna at Bhognipur and entered Bundelkhand at the head of fifteen thousand horsemen;⁴ but soon withdrew in consequence of orders received from Dehli, having patched up an arrangement which the Bundelas soon broke through. In the end of 1726 or the beginning of 1727 Harde Narain and the other sons of Chhatrál approached Allahabad and raised disturbances there.⁴ Muhammad Khán received a *farmán* directing him to restore order, as Bundelkhand was a sub-

¹ Mill's *Hist.*, II, p. 393. Elliot's *History*, VII, pp. 486-7.

² *Ibid.*, p. 29.

³ Irvine's *Bangash Nawábs*, p. 30.

⁴ *Ibid.*, p. 25.

ordinate division of the Allahabad province, and in order to enable him to do so an allowance of two lákhs of rupees per month, afterwards commuted to a grant of the *chakla* of Kora, was given him. At Allahabad he raised an army, the vanguard of which he sent across the Jamna under his son Káim Khán on the 24th January, 1727, and soon afterwards himself followed with the main body.

The hard fighting which took place during the next two years, it is not necessary to describe in detail. Ohhatráí, his sons, and grandsons were defeated in repeated actions and reduced to extremities. Thereupon they called in the Marhattas; and Báji Láó at once responded to the call. He advanced through Malwa, and acted with such vigour that soon he compelled Muhammad Khán to shut himself up in the fort of Jaitpur.¹ The government at Dehli was too weak to afford him any assistance, and he was only rescued by the exertions of his own family. His wife sent her veil to her countrymen in Rohilkhand—the strongest appeal to the honour of an Afghán; and Káim Khán, who had been defeated by the Marhattas at Supa, when advancing to the relief of his father, put himself at the head of the volunteers thus assembled. He was successful, and brought his father back in safety to Allahabad (August 1729).² Muhammad Khán was at once recalled to Dehli but does not seem to have lost his command at Allahabad until 1732, the actual work of the government till then being carried on by his son Akbar Khán.³ In that year

Sarbuland Khán was appointed súbadar, and he sent down Roshan Khán Turahí to be his deputy.⁴ This change was probably due to some ill feeling raised by Muhammad's dealings in Malwa.

In 1735 Muhammad Khán was restored to the *súba* of Allahabad.⁵ Sarbuland Khán who was then at Dehli, wrote secretly to his son and deputy, Sháh Nawaz Khán, directing him to oppose the entry of the new súbadar Jaswant Singh, rája of Bhadohi, however, together with Láí Bikramáji, rája of Bijipur and Kantit, advanced in support of Muhammad's interests along the south bank of the Ganges against Arail, of which place Saiyid Muhammad Khán was governor. Sháh Nawaz Khán then was at the fort of Láí Jalwah in the parganah of Singraur but hearing the news he marched all night and crossed the Ganges at Kasaundhan. He arrived just as Saiyid Muhammad was being defeated by the rájas. His coming, however, changed the fortunes of the day; the rájas sustained a severe defeat, and had to retreat to the neighbourhood of Bijipur.

¹ Irvine's *Dangash Nawás* p. 42.

² Irvine in his *Dangash Nawás of Farrukhabad*,

p. 46 gives the date as Elphinstone gives 1732, and Grant Duff 1733.

³ See Irvine's *Dangash Nawás of Farrukhabad* pp. 46 and 47.

⁴ *Ibid.* page 47.

⁵ *Ibid.* page 72.

Muhammad Khán only retained his *siba* on this occasion for a few months ; for in May, 1736, Sarbuland Khán was again restored. The former, however, still retained some hopes of reinstatement, but these were finally dashed to the ground in 1739, when Amír Khán was appointed to the post. He was assassinated in 1747, and the government then passed to Safdar Jang.¹

A *jágir* of the holy cities of Multia, Allahabad, and Bonares was one of the exorbitant demands made by Báji Ráo in 1736,² and from this time till 1761 the district seems to have been subject to exactions and incursions from the Marhattas.³ In 1739 Raghuji Bhonslai made an incursion northward as far as Allahabad itself, defeated and slew the then deputy Shujá Khán who opposed him, and returned laden with booty. This expedition, however, having been undertaken without the orders of the Peshwa, led to a rupture between the two.⁴ In the same year we find Báji Ráo entering into arrangements for mutual protection and support against the Muhammadans with the Rájput princes whose dominions lay between Kota and Allahabad.⁵ In 1742 Raghuji was again meditating an attack on Allahabad, but was compelled to retire into Malwa to oppose Damaji Gaikwár and Rao Sheodashí, who were advancing against him there.⁶ The same year Balaji Rao left Malwa at the invitation of the court of Dehli, and marched through the province of Allahabad into Bengal, to the assistance of 'Alí Wardi Khán who was hard pressed by Raghuji Bhonslai. He defeated the latter ; and the quarrels of the two Marhattas were not settled till two years afterwards, when it was agreed between the two, among other arrangements, that whatever share of the revenue or tribute of Allahabad might be realized should be made over to Balaji.

A deputy governor of Allahabad, who acted a conspicuous part about this time, was Nawal Rái, a Saksena Káyath, and *díwán* or *bokshi* to Safdar Jang.⁷ In 1749 he co-operated with Safdar Jang against the Patháns, and advanced to Khudáganj where his way was barred by Shamsher Khán and Jafar Khán.⁸ Negotiations were entered into, and Nawal Rái by trickery obtained an agreement from the Bíbi Sáhíba, mother of Imám Khán and wife of Muhammad Khán, according to which she was to pay Safdar Jang fifty lákhs of rupees.⁹ With the approval, too, of Safdar Jang he afterwards seized the person of the Bíbi Sáhíba, and the five sons of Muhammad Khán (Imám Khán, Husain Khán, Fakhr-ud-dín Khán, Ismaíl

¹ Irvine, page 72 ² Elphinstone, page 622 ³ Mill says, Vol II, page 398, that they "seized upon several districts in the *sības* of Agra and Allahabad" ⁴ Grant Duff's *History of the Marhattas*, Vol I, page 546 ⁵ *Ibid*, page 552 ⁶ *Ibid*, Vol. II, page 9. ⁷ Irvine, page 126 ⁸ *Ibid*, page 127 ⁹ Irvine, page 129

Khán, and Karímdád Khán).¹ The Bibi Sáhíba he kept in his own custody, but she soon afterwards escaped. The *adibzaddas* were sent in chains to the Execution of the five prisoners fort at Allahabad, where in 1750 they were executed by the Shaikh in command by the orders of the Wazír Saifdar Jang, who was enraged at hearing of the defeat of Nawal Rái by the Pathán Ahmad Khán at Khudáganj.² The wazír was himself shortly afterwards defeated at Ram Ohatauni by the Pathán, and the effect of this battle was to throw the greater part of the Allahabad *siba* into disorder. In parganah Karárá, Itup Singh Khóhar entered into a league with the Marhattas and wished to call them across the river.³

Ahmad Khán, after the battle of Ram Ohatauni advanced to Kanauj and hearing of his approach Baká ullah Khán, Anír Khán, and Rái Partáp Narain, who had advanced with reinforcements for the wazír, retreated by way of Lucknow to Jhusi, where the deputy at Allahabad 'Alí Kúli Khán, came to meet them.⁴ They checked the advance of Sháhi Khán one of Ahmad's lieutenants but on the approach of Ahmad himself, withdrew into the fort. Ahmad advanced on Allahabad hoping that the fort would at once fall into his hands. Raja Pirthípat of Partábgarh, co-operating with him brought his army down to the edge of the Ganges; and when the nawáb arrived he crossed the river to him. Ahmad Khán crossed over to Jhusi and planted his guns on the high ground known as the fort of Rája Harbong. The whole of Allahabad from Khuldábád to the fort was burnt down and plundered, and four thousand women and children were made prisoners. Nothing was spared but the abode of Shaikh Muhammad Afzal Alláhábádi, and the quarter of Daryábad, which was entirely occupied by Patháns. The besieged were aided by a body of five thousand naked *fakírs* under one Indargír Sanyási. They had by chance come on a pilgrimage, and lay between the old city and the fort. Baká ullah Khán threw a bridge across the Jumna to Arai, and so kept open a way of receiving supplies. Rája Pirthípat was in the van of the attacking party and greatly distinguished himself.

An action was precipitated by an attempt on the part of Balwant Singh (1st Benares rája, who had advanced to Jhusi in Ahmad Khán's interests) to cross the Ganges and seize the bridge. Thereupon Baká ullah and Indargír drew up in battle array outside the fort. The day was won by Ahmad Khán, chiefly through the efforts of Rája Pirthípat, who was well supported by Mansúr 'Alí Khán. Baká ullah Khán lost the best of his men, and withdrew

¹ Irvine page 132.² *Ibid* page 144.³ *Ibid*, page 153.⁴ *Ibid*, page 154.

across the bridge. His attillerymen, too, left their guns, came out of the fort, and retreated across the bridge; but the fort was not occupied by the enemy, probably in consequence of a misunderstanding of orders. This siege lasted from September, 1750, to April, 1751 (when Ahmad Khán, hearing that Shádíl Khán, his *ámíl*, had been defeated by the Marhattas near Koil, and was retreating to Farukhabad, raised the siege, and marched in six days up the Doáb to Farukhabad)¹ His son, Mahmúd Khán, left Jhúsi, and, proceeding through Oudh, encamped on the left bank of the Ganges opposite his father's entrenchment at Fatehgarh²

In 1758 Muhammad Kúli Khán, súbadár of Allahabad, at the instigation of Shuja'-ud-daula, who was his first cousin, advanced into Bengal as far as Patna, asserting the rights of 'Alí Gauhar (afterwards called Sháh 'Álam), the son of 'Álamgír II, who had been nominated by his father as súbadár of Bengal. Muhammad Kúli Khán advanced as far as Patna, of which place Rám Narain was governor, but was then obliged to return in haste, as he heard that Allahabad had been treacherously seized by his ally Shuja'-ud-daula. He was persuaded by the latter to throw himself on his mercy, was arrested, and put to death³ 'Álamgír II was murdered in 1759 and succeeded by his son Shah 'Álam. He was twice defeated by the nawab of Bengal, Míi Jafir Khán, and the English (15th February and 7th April, 1760),⁴ received a third beating later on in the year from Knox⁵ Again, in 1761, the imperialists were defeated, and their ally, the Frenchman Law, was taken prisoner. Sháh 'Álam then came to terms with the English and their allies, Kásim Áli Khán (Mír Ká'im) being recognised as súbadár of Bengal, and the emperor being promised an annual tribute of Rs 24,000,000 After concluding this arrangement, Sháh 'Álam was retiring to the north-west, when he fell into the hands of Shuja'-ud-daula,⁶ who kept him in close confinement for two years, sometimes at Allahabad and sometimes at Lucknow.

After the battle of Pámpat (1761) the Marhatta collectors were expelled from the districts of the Doáb,⁷ and the discomfited freebooters did not make any further appearance in Hindustán for eight years, if we except the share borne by Malhar Ráo, acting on his own account, in the disastrous campaign

¹ Irvine, page 164

² *Ibid*, p 166

³ Aitchison's *Treaties*, Vol II, page 1

⁴ Keene, page 66

⁵ *Ibid*, pages 68 and 69.

⁶ Irvine, page 212, says, Shuj'a ud-

daula met him at Sáraí Rája, and conducted him *via* Jhúsi and Allahabad to Jaymau, that in 1763 they returned to Allahabad, where he persuaded him to join him in attacking Ahmad Khán

⁷ Keene's *Fall of the Moghul Empire*, page 81 Irvine says (page 226) that during 1761-1763 Shuja'-ud daula cleared the Lower Doáb of their posts, and even advanced into Bundelkhand as far as Jhánusi

against the British in 1765. In 1764, Shuja-ud-daula advanced against the English to Benares, taking his royal captive with him.

The acquisition of Allahabad is described in the *Chahār Gulār Shujā's* of Hari Charan Dās.¹ He details the events which preceded the battle of Bach Pahrāi, 'six *kos* from Patna on the road to Benares, between the English and the Emperor Shāh Ālam, with his allies Nawāb Shuja-ud-daula and Kāsim Ali Khān. The last named of the allies was governor of the province of Bengal, Maksudabad, and Azimabad Patna.² but had fled from the English and had reached the neighbourhood of Benares, which belonged to Shuja-ud-daula, and found him and the emperor encamped on the banks of the Jumna, at the *ghāt* of Bishāpur, within the boundary of Kārn, engaged in settling terms with Rāja Hindūpat regarding the fort of Kālinjar. Kāsim Ali Khān arranged the dispute between the three parties just mentioned³ and then entreated the emperor and the nawāb for assistance against the English, promising to pay all the expenses of their armies.

The bait was accepted, and on the 3rd May, 1764,⁴ the confederates marched towards Patna, as far as Benares. The English are represented as sending an envoy to make terms and offering to give up Patna, &c. Their request being refused they assembled at Bach Pahrāi, and the allies proceeded by rapid marches to within five *kos* of their position. "The action commenced," writes Hari Charan Dās, "with the shooting of arrows and firing of muskets, and it continued for two days." The third day Shuja-ud-daula's army made a vigorous attack, and "the whole day the warriors of both sides stood firm fighting in the field." Shuja-ud-daula then recalled his warriors from Pahrāi to his own tents, and the English next day advanced to where the nawāb's batteries had been.⁵ The native writer naively thus explains 'the strategic movement to the rear' that followed: "In these same days the wet season commenced, and rain began to fall. The place, where the tents of the emperor and Shuja-ud-daula were pitched, being low, and water having collected there, it was considered unfit for the camp,

¹ This man was, according to his own account, in the service of the Nawāb Kāsim Ali Khān, in the reign of Alamgir II. A further account of him will be found in Dawson's *Pillot VIII*, page 204 *et seq.* ² He is the "Mir Canim" of Mill's *History of British India*.

³ Mill writes that he "crossed the Jumna, took one of their" (the Bonelias) "fortresses and so allowed them by his artillery and his sepoy, dressed and disciplined in the European manner that they had learned to make their contribution." Mill's *History III*, page 305. ⁴ This is the date as corrected in *Prof. Dowson's* *The native account of the 30th April 1765*, a year too late. According to Mill Shuja-ud-daula, under pretence of a slight to Kāsim, already grasped in his expectations the three provinces to the east. Mill's *History III*, page 305.

⁵ Cf. the account in Mill's *History III*, page 310. The correct date of this action is given as the 3rd of May the same day that, according to Professor Dawson, the allies marched from Bishāpur to Benares.

and His Majesty and the nawáb retreated to Baksar, which is thirty *kos* east of Benares."

The allies now began to quarrel among themselves, the emperor and Shuja'-ud-daula demanding payment of their expenses from Kásim 'Alí Khán, which the latter evading, he was put in custody of a guard, and his property seized and sold to pay the army. An account is then given of the battle of Baksar (Buxar) in which the allied armies of the emperor and Shuja'-ud-daula were defeated, owing, it is said, to the pusillanimity of the latter's deputy, Rája Beni Bahádur¹. The nawáb hastened in confusion towards Benares, and halted there, where he was joined by the emperor.

Shuja'-ud-daula next proceeded to Allahabad, and stayed there three months collecting an army. Then followed the siege and surrender of Chunár (to the English), and the alliance between the emperor and the English, whose camp the former joined and accompanied from Benares to Jaunpur². The nawáb (Shuja'-ud-daula) followed with a large army, but his own chiefs began to intrigue with the enemy and bargain for delivering him into the hands of the English, so that he broke up his camp in despair of success in attacking them and retreated towards Lucknow. He was joined there by Sumrú Gárdí (the adventurer "Sumroo" or "Sombre"), Gosáin Anúp Gír, and others, but many of his chiefs went over to the English, and the rest of his army fled. He then had recourse to the Rohilla chiefs, proceeding to Bareilly first and then to Garhmuktesar. There he quarrelled with his general and old servant Gosáin Anúp Gír, and made an alliance with the Marhatta chiefs. He next arrived at Farukhabad and did all he could to persuade the Bangash and Rohilla chiefs to join him, but through fear of the English they all refused. From Farukhabad Shuja'-ud-daula went to the ferry at Jájman on the banks of the Ganges, accompanied by the Marhattas and Gházi-ud-dín Khán, 'Imad-ul-Mulk. There they met the English, who had advanced from Allahabad, and an engagement took place. After an obstinate fight the Marhattas fled, plundering the city of Kora on their way to Kalpi. Gházi-ud-dín, with a few men, reached Farukhabad, and Shuja'-ud-daula surrendered himself to the English officers at Jajman. He was received

Surrender of Shuj'a-ud-daula

¹ Of the mutiny among the English troops in May, 1764, in the interval between these two actions and its suppression by Major (afterward Sir Hector) Munro, the native historian says nothing. See Mill's *History*, III, page 312. Regarding the battle of Buxar Mill writes — "This was one of the most critical and important victories in the history of the British wars in that part of the globe." Its date, according to Mill and other English historians, was 23rd October, 1764, the native writer gives none. ² Cf. Mill's *History*, III, page 314, where it is said that the emperor's application for terms was sent in on the day after the battle of Buxar.

with honour and a promise made to him that the provinces that had been in his possession should be restored to him.¹ He was also told that he might place his family where he liked he elected to send it to Lucknow. The incident of Shuja ud-daula's refusal to surrender Simra, commander of the Gárdí regiment, is mentioned by the native historian.² The final arrangements between the nawáb and the English are thus epitomised.³

As by this time the nawáb, in company with the English had reached Phápháman, near Allahabad his family full well him to the same place. But the English intimated to him that he should leave the ladies of his family at Faizabad, and himself accompany them to Maksudabad, where their chief resided. The nawáb acted according to their request, and, having embarked in a boat, accompanied them to that city by water⁴ with only a few attendants. When an interview took place between the English and the nawáb on the way between Azimabad and Maksudabad, they showed him great hospitality and kindness, and wrote him a letter in which they restored to him both the provinces which had been in his possession. They took from him the district of Allahabad, with several other *maháls*,

Allahabad and Kora made the annual revenue of which amounted altogether to twelve *lákhs* over to the Emperor. of rupees, and also the district of Kora and they gave those

places to Sháh Alam, Bízíkh. They also promised to pay the Emperor annually a sum of fifty *lákhs* of rupees on account of the provinces of Bengal and Azimabad and having placed their officers in the fort of Allahabad they erected a factory there. From the 13th of Rabi' ul awwal A. H. 1179 the Nawáb's rule was again established in the provinces of Oudh and Allahabad.⁵ The Emperor took up his residence in Suláimán Khánu's garden at Allahabad. The English garrisoned the fort of Allahabad, and erected a factory in Benares. Mr Hooper was appointed resident at the court of the nawáb.⁶

Allahabad remained the residence of the emperor until 1771. At this period his most conspicuous adherents were Mirza Najaf Khán, whom he made governor of Kora; Mani ud-daula, his steward of the household; Rájá Rám Náth, who had gallantly assisted in his escape from Dohli; and Hashim ud daula, "an illiterate ruffian who stooped at no baseness whereby he could please the self-indulgent monarch by pandering to his lowest pursuits" (Keene's *Fall of the Moghul Empire*, page 76). In 1766 the emperor made overtures to the Marhattas,⁷ with a view to being re-established by their means, but these were for the time unattended to. That they subsequently, however, were attended to is plain from the fact that in 1770, when Najib-ud daula (then managing affairs at Dehly) ceded to the Marhattas the Central Doáb,⁸ Allahabad and Kora were for the time being saved in consequence of the negotiations then going on

¹ Cf. *Mil. History III*, page 316.

² *Mil. (III. 318)* paints the nawáb's conduct regarding Simron in much darker colours, stating that the nawáb proposed to have him invited to an entertainment and dispatched in presence of any English gentlemen who might be so fit to witness the scene.

³ Cf. *The account in Mil. III.*, page 318.

⁴ *Irvine*, page 320, says this treaty was signed at Allahabad.

⁵ Allahabad was not restored, but, as stated above, was given to the emperor.

⁶ Keene, page 88.

⁷ *Ibid.*, page 90.

In 1771, by the advice of Hashim-ud-daula, a treaty was made with the Marhattas, in accordance with which they undertook to restore the emperor on his paying them a present of ten lakhs,¹ and the emperor, undissuaded by Major-General Sir Robert Barker, who, with a British detachment, attended him to the Kora frontier, advanced to Dehli. His progress there does not need notice now, but in 1772 the Marhattas extorted a cession of the provinces of Kora and Allahabad.² The deputy in charge of Allahabad, however, would not deliver up the province, but applied for assistance to the English, "as the king, his master, whilst a prisoner in the hands of the Marhattas, had been compelled to grant *sanads* in their favour."³ They in consequence threw a garrison into Allahabad, and sent a member of council to take charge of the revenues.

In 1773, Kora and Allahabad were sold to Shuja'-ud-daula for fifty lakhs of rupees, as it was considered that the emperor, by abandoning them, had forfeited all his claim on them.⁴ This arrangement was soon afterwards confirmed by the emperor himself. In 1775, Shuja'-ud-daula died and a fresh treaty was concluded with his son, 'Asaf-ud-daula, by which that prince was confirmed in possession of Allahabad by the English. 'Asaf-ud-daula also agreed to pay £26,000 for each brigade of troops sent to his assistance,⁵ i.e., £5,000 more than his father had agreed to give in 1773. In 1787, it was agreed that these payments should be commuted for a lump sum of £500,000 a year,⁶ a sum subsequently raised by 'Asaf's successor to £760,000.⁷ The payment of this sum was always in arrears, and finally Sa'adut

First treaty of Lucknow, 1801, Allahabad ceded to the English

'Ali Khán, on 14th November, 1801, by the treaty of Lucknow, finally ceded Allahabad to the Marquis of

Wellesley.⁸ In 1803, when Lord Lake took the field, Lieutenant Colonel Powell was left at Allahabad with a force of 3,500 men for the invasion of Bundelkhand. He defeated Shamshei Bahádúr and occupied the province.⁹ By a second treaty of Lucknow (1816), between the Earl of Moira and Haidar Khán, the parganah of Handia or Kiwai was ceded to the English and added to this district.¹⁰ The transfer of thirteen parganahs to form the Fatehpur collectorate in 1825 has been noticed above.¹¹

Formation of the Fatehpur collectorship.

In 1834, the North-Western Provinces Government was established in Allahabad, but the year after it was transferred to Agra.

¹ Keene, page 97
Aitchison's *Treaties*, II., 84
II., page 100.

² Keene, page 105

³ Mill, III, 524 Aitchison, II., page 86.

⁴ Mill, III, 497.

⁵ Mill, III, 503

⁶ Aitchison,

⁷ Mill, VI, 48 It was also agreed that the fort of Allahabad should be made over to the English, Aitchison, II., page 115

⁸ Mill, VI, page 212. Aitchison II.,

⁹ Mill, VI, pages 396 and 438.

¹⁰ Aitchison, II., 164

¹¹ Page 98

Important events took place at Allahabad during the mutiny of 1857. When the symptoms of disaffection appeared, there were no European troops whatever in the place, the garrison consisting merely of the 6th Native Infantry under Colonel Simpson and a few native artillerymen. The fort was held by a company of the 6th. Urgent representations were therefore made to the Brigadier commanding the division, who despatched to Allahabad sixty invalided European artillerymen under Lieutenant Hazlewood and 200 Sikhs of the Ferozpur regiment under Lieutenant Brayer. These on their arrival were quartered in the fort in addition to the company of the 6th.

The tidings of the émeute at Meerut reached Allahabad on 12th May and from that time the excitement and disaffection in the city became most evident.¹ "The report of the proselytizing intentions of Government was fast becoming a belief." "Cringing native servants in some instances took Christian names to show their non resistance to the scheme, and the general panic was indicated by the sudden rise in the price of grain and other articles of food."² As each day passed some fresh rumour was circulated regarding the state of public feeling in the city. Agents of the rebel leaders were evidently poisoning the minds of the people. The domestic servants learnt and believed for they would not take the trouble to inquire into the truth of the report, that several boat loads of adulterated flour were moored at the river bank to be sold forcibly by the magistrate to the Banias and a panic and an outcry was the result. The bazar was closed and it was very evident that an outbreak in the city would follow an émeute of the soldiery. The bad characters of the city, however, had it is clear, no understanding with the disaffected sepoys as the magistrate was warned against trusting to the fidelity of the latter and, on the other hand, the soldiers of the 6th gave up two Mewatis who had entered their lines and attempted to lead them astray.

On the 18th May, the European residents, having heard of the awful progress the Mutiny was making at Delhi, assembled to concert plans for united action and on the 19th two troops of the Oudh irregular cavalry came in from Partabgarh, having been sent by Sir H. Lawrence to the aid of the civil authorities. These were stationed at the treasury and the jail.

The treasury at this time was unusually full, a remittance of coin having just been brought in from Banda and Fatehpur. It is said³ that it contained about 30 lakhs of rupees in coin.

¹ F. Thompson's *Narrative*.
War volume II. page 39

² H. D. Willock's *Narrative*

³ Kay's *Sepey*

The presence of this large amount of treasure was a cause of great anxiety to the civil authorities : and it was long and earnestly debated as to whether it should be removed to the fort or not. Carts were collected at the treasury pending the decision, but it was considered very doubtful whether the treasury guard (composed of men of the 6th Native Infantry) would allow the removal of the money. The¹ presence in the fort of so large an amount of money would also doubtless have excited the cupidity of the Sikhs within the walls : and have converted their wavering fidelity into open mutiny. It was decided, therefore, that the money must remain where it was. The authorities were led to this decision by a telegram from Sir H. Lawrence which said :—"Do not trust the Sikhs, but hold the fort by European blood alone."

The men of the 6th Native Infantry were to the last most implicitly trusted by their officers; who vouched for their fidelity with their lives, and in too many cases paid the penalty. They, however, were affected by the fear for their religion, which, it is only too clear, had really taken possession of the minds even of ² respectable and well-disposed natives. It was also reported among them that they were to be paraded on the glacis of the fort under the guns, and compelled to take the greased cartridges. It was, moreover, clearly ascertained that they had made overtures to the irregulars with a view to preventing the removal of the treasure to the fort. The news (received on the 4th June) that the 11th Irregulars, with the native and Sikh regiments, having escaped from Benares, were in full march on Allahabad, finally precipitated the outbreak of the 6th regiment, which took place on the 6th June.

The conduct of the sepoy was a strange mixture of treachery and loyalty. The incident of the giving up the Mewátís has been mentioned above. They also at one time demanded to be led against the rebels, and on the morning of the very day they broke out into mutiny a parade was held, at which a letter of thanks from the Governor-General was read out to them, at which announcement they cheered and seemed highly pleased

On the 5th June, a telegram was received from General Wheeler at Cawnpore—"Man the fort with every available European," and, in consequence, all except the officers of the 6th, who had to stay with their regiment, were ordered to take up their residence at the fort. Some not wishing to abandon their shops, &c, disobeyed this order, and to their disobedience is due the fact that the

¹ E C Bailey's *Narrative*

² A large party of Europeans were saved by Rája Hanwant Singh, and were conducted by him from Salone to the Ganges. He would not, however, accompany them inside the station, from the idea that he would be forcibly converted to Christianity if he ventured any further

mutiny assumed as bloody an aspect at Allahabad as it did. The volunteers, one hundred and ten in number, were armed from the arsenal on the 6th June, and told off to their respective stations in the fort.

The evening gun, fired at 9 P.M. on the 6th June, was apparently the pre-concerted signal of mutiny. A company of the 6th Native Infantry under Lieutenant Hicks and two nine-pounders, under Lieutenant Harward, had been sent down to Dārāganj to guard the bridge-of-boats. On hearing the gun fire, these men sent up a rocket, which was answered by a similar one from cantonments, and the outbreak commenced. Lieutenant Hicks and two cadets¹ (Messrs. Pearson and Woodgate) were taken prisoners and Lieutenant Harward, after having vainly endeavoured to stem the tide, galloped off to Alopī Bāgh, where Lieutenant Alexander with his Irregulars was stationed. This gallant officer charged the mutineers, but was only followed by three of his men. He himself fell, shot through the breast, and all his troopers, except one or two, went over to the mutineers. Lieutenant Harward then escaped to the fort and gave the alarm.

Seventeen officers had assembled to dine at the mess house in cantonments that evening. Among these were eight unposted cadets,² whom Colonel Simpson had been urged to send to the fort. After their dinner they were talking of the fighting that was going on, when a bugle call was heard in the lines. Hastening to obey the treacherous summons each officer, as he arrived on parade, was received with a volley. Colonel Simpson escaped to the fort, as also did Captain Gordon, and Ensign Currie. All the rest were murdered, except Arthur Cheek, one of the cadets, who was taken prisoner. He was rescued subsequently, but only to die from his neglected wounds. The sepoy then plundered the treasury, and many of them, eager to secure their booty, made off to their homes across the Phāphāman ghāt on the Ganges. There, however, Nemesis awaited them, for Sang Rām Sīnh,³ a petty chief, who had gone into rebellion, occupied the village on the high land on the north side of the ghāt with a force, and compelled many of the retiring sepoy to take service with him, and entrust him with their treasure (for which he gave regular receipts). This he deposited in his fort of Shahābpur, situated at that time amid the most impenetrable jungle.

¹ These three were subsequently left alone by the mutineers who were eager for plunder. They made their way to Phāphāman where they swam across the Ganges and under cover of night proceeded down the left bank to opposite the fort. There they again swam the river and escaped.

² H. C. Bayley's Narrative. The mess house, the one situated north of the Khairāzār and now used as a normal school.

³ The particulars of this incident were furnished by Colonel Chattram who was present at the capture of this fort in the July following. Sang Rām Sīnh was then killed, and his estate made over to Captain Chapman who now owns it.

Many others of the sepoy were intercepted by the villagers, who had heard of the amount of coin they had secured. Few of the soldiers reached their homes safe; and the regiment as a body has never been heard of since.

The peals of musketry during the shooting of the officers were so regular, that it was at first hoped in the fort that the Benares mutineers had come up, and met with a warm reception at the hands of the sixth. When the firing ceased, the bad characters in the city at once rose. Three thousand criminals

Massacre in the city and escaped from the jail, and the station was plundered¹
civil station

“By morning’s dawn 31 Europeans had perished, and it may be as well that the details of but few of so many murders are known with any certainty.” The police, almost to a man, proved faithless, and next morning saw the green flag of the Prophet waving over the *lotwālī*

When it was clearly ascertained in the fort that the 6th had mutinied, the first step to be taken, of course, was the disarming of the company under Lieutenant Williams, who, with loaded muskets, were on guard at the main gate. Brasyer’s Sikhs were drawn up in front of the barracks opposite the main gate, some guns of the artillery were brought to bear on the company; and the volunteers were posted on the ramparts ready to fire on the first sign of insubordination² Captain Russell had trains of gunpowder laid from where he was standing to all the magazines, resolved that if the enemy took the fort they should only get possession of a mass of ruins. The sepoy were overawed, disarmed, and turned out of the fort. From this time the Sikhs became much more steady.

Small³ parties of the Madras Fusiliers (Europeans) kept coming up from Benares; and on the 11th June Colonel Neill himself

Arrival of Colonel Neill arrived and assumed the command in the fort. From this time the Europeans commenced the offensive. On the 12th Dāráganj was recovered, and the bridge-of-boats secured, the passage of the river being thus rendered easy for other bodies of the Fusiliers who came up. On the 13th Jhúsi was stormed, and part of Kydganj recovered by a party of volunteers and Sikhs under Mr Willook, joint-magistrate. The 14th June was a critical time. The Sikhs had become very unruly, and

The Sikhs

had plundered many of the wine stores in the station.

It was deemed advisable to remove them outside the fort. They were very reluctant to go; but, finally, having been promised the plunder of some villages, they moved outside and encamped on the bank of the Jumna.

1 Montearth’s Narrative attacked and had its baggage plundered by the villagers of Kotwa.

2 E. C. Bayley’s Narrative

3 One of these was

On the 15th June, a grand attack was made upon Kydganj and Motiganj the movement being aided by a steamer, with a howitzer and some riflemen on board, moving up the Jumna. The enemy were everywhere beaten, and followed up close to the city. The following night Maulavi Lúkat Ali, their leader, and all the rebels, abandoned the city. Lúkat Ali remained at large until 1872, when he was caught in Allahabad, tried, and sentenced to transportation for life. He was an inhabitant of Mahgáon, one of the villages on the Grand Trunk Road in parganah Oháil. He¹ had gained a reputation for sanctity and when the rebellion broke out, the turbulent zamíadárs of the Doáb part of the district, ready to follow any one to plunder, made him their leader. Marching to Allahabad, he took up his abode in the Khusru Bágh, and proclaimed the king of Dehli. He² ascribes the sudden stampede of his followers from the city to a report industriously circulated by partizans of the English to the effect that the city was going to be bombarded from the fort. On the 17th the magistrate, Mr Court, again took possession of the *kotwáls*. On the 18th the civil station and the villages of Dar yabad, Sádiabad, and Rasúlpur were recovered. On this day cholera broke out among the Madras Fusiliers, and though it only lasted a few days, it killed 40 out of 100 attacked by it. Special commissions were shortly afterwards issued to Mr Willock, Doctor Irving, and Messrs. Palmer and Sandys for the trial of persons who had been concerned in the mutiny, and a stern revenge taken for the murders of the 6th June and following days. Every effort was next directed to the despatch of a force to the relief of General Wheeler at Cawnpore but in spite of the exertions of Mr Court, the magistrate, and other officials, such was the want of carriage and supplies, that nothing was ready till

Renaud advances towards Cawnpore.

30th June when Major Renaud set out with a column composed of 400 Fusiliers, 800 Sikhs, 120 irregular cavalry, and two nine-pounders, manned by the invalid artillerymen. Mr Willock accompanied this column as civil officer. On 1st July General Havelock arrived and took over the command from Colonel Neill, and, on the 2nd July, the news of the Cawnpore massacre was received from Sir H. Lawrence. On the 7th July, Havelock advanced with a column to the aid of Renaud, and, on the 16th, Colonel Neill, followed by dák, having the previous day sent out a further considerable force.

Such was the mutiny in the city of Allahabad. We must now direct our attention to other parts of the district.

¹ Willock's Narrative.

² See his *Pardáwá* contained in the appendix to the Government Report—a most interesting document.

The trans-Ganges portion was seriously affected by the disturbances in Jaunpur, and the incursions of the rebels from Oudh.¹ The chief inhabitants were talukdárs of the Thákur caste. These men used formerly to live chiefly by the plunder of their neighbours, and in consequence were wasteful and extravagant. Being such, they were very much affected by the English system of law, under which their properties were frequently sold: no one living near the spot would buy these properties, and so they had to be sold to the wealthy mahájans of the city, who of course were absentees. In opposing the agents of these men the villagers received the assistance of the old Thákur families, who in return received a sort of tribute from them. Almost to a man the inhabitants of this part of the district attributed their misfortunes to the English, whose only supporters were the absentee landlords and their servants. These men were completely ousted from the villages of which they had got possession, and retreated to Allahabad.

The Grand Trunk Road was kept open by the frequent passage of troops through it; Mr. Mayne, who had escaped from Bánda, was appointed to take charge of it. His only force for this consisted of a small band of Sikhs and irregular horse (the latter under Major Matheson) and a couple of hastily-raised and half-armed levies, with a few police of doubtful fidelity. At first he took up his station at Gopiganj, but in November, having received some assistance from some loyal zamíndárs and others, who had become tired of anarchy, he was enabled to march to Hanumanganj. Thence he marched to Phúlpur, where, however, he was vigorously opposed by the rebels and hardly succeeded in holding his ground. At last, in January, 1858, Brigadier Campbell advanced against the rebels and defeated the náib názim of Salone at Mansetha, about eight miles from Allahabad. This blow, however, did not affect the rebels much, as they again advanced and re-occupied Soráon and their old post on the north side of the Pháphámau ghát. General Franks, however, inflicted a defeat on them at Nasratpur, and drove them over into Oudh. This enabled Mr. Mayne to advance to Soráon, and he kept this part of the district in order until April, when he returned to Bánda. Colonel Dennehy after this went up the Ganges in a steamer and burnt all the rebels' boats. On 14th July, 1858, the fort of Dihyaion was taken, and the rebels finally driven into Oudh. From this time the mutiny may be said to have ended in the Allahabad district.

The zamíndárs of the Doáb part of the district were almost all Musalmáns; and urged on by religious fury they took part against the English. The greedy priests of the Tirbeni, also the

¹ Montezath's *Narrative*.

Prágwala, whose enormous gains had been considerably lessened in consequence of the strength of English administration, incited all the Hindus of the Doab against the English who therefore, had opposed to them nearly all the inhabitants inflamed with a religious frenzy. There was, however, not so much work to be done here, owing to the constant passage of troops to Cawnpore. Most of the inhabitants of Arai, too, who had taken a conspicuous part in the mutiny absconded. Renaud's column punished some of the rebel villages on the road. One of the chief rebel leaders was Dhokan Singh, who for some time maintained himself at Dhurawal, a village on the banks of the Jumna. His operations, however, were very much circumscribed by Piyári Mohan the munsif of Manjhanpur, who heartily espoused the cause of the English. Hanumán Singh, an escaped convict, took up his quarters at Koron near the line of railway and had to be dislodged by Brigadier Campbell (15th December, 1857). He then, with Wiláyat Hussain, went to Dhurawal. That place, however, had to be given up by the rebels when Bánda was recovered.

The mutiny never assumed a serious aspect in the trans-Jumna part of the district. Certain debtors and turbulent characters, emboldened by the collapse of the central government, took advantage of the prevailing confusion to recover possession of their holdings, and to pay off old scores. Some few villages were plundered and burnt, but nothing else of a serious nature occurred, owing to the action taken by the rájas of Mándá, Daiya, and Bárah. These during the height of the mutiny remained neutral, apparently waiting to observe what turn events would take and when the tide seemed to be turning in favour of the English they hastened to display their loyalty in a more decided manner. The rája of Mándá gave up the Government treasure of which he had taken charge from the authorities when they were unable any longer to protect it themselves. The chief event of military importance in the southern portion of the district was a raid which the rebels made from Rowah into Bárah. This was effectually repelled by Colonel Dennehy and his police.

¹ In January, 1858, Lord Canning himself proceeded to Allahabad. On 9th

Government, North-Western Provinces, transferred to Allahabad, 1858.

February he abolished the temporary office of chief Commissioner of Agra; drew the whole of the North Western divisions except Delhi within one Lieutenant

Governorship, and transferred the seat of Government from Agra to Allahabad.

Since the Mutiny the peaceful course of administration in this district has never been disturbed.

G A Z E T T E E R

OF THE

N O R T H - W E S T E R N P R O V I N C E S .

ALLAHABAD DISTRICT.

PART IV. CONTENTS:

	<i>Page</i>		<i>Page</i>
Afzalpur Saton ...	156	Kaliánpur	191
Ahmadpur Páwan ..	ib	Kará parganah ..	ib.
Allahabad tahíl ..	ib	" town ..	ib
" city ..	159	Karári parganah ..	ib
Andháwan ..	180	" town ..	192
Arail parganah ..	ib	Karchhana tahsil ..	ib
" village ..	ib	" village ..	194
Asráwi Kulán ..	ib	Karma ..	ib.
Atharban parganah ..	181	Kashia ..	ib
Bárah tahsil and parganah ..	ib	Kashia (parganah Chail) ..	ib
" village ..	184	Katra (parganah Kará)... ..	ib
Baraut ..	ib.	Khairagarh parganah ..	195
Barethi ..	ib	" village ..	ib
Barokhar taluka ..	ib	Kharka taluka ..	ib
" village ..	ib	Khíri ..	ib
Bháratganj ..	185	Kiwái parganah ..	ib
Bharwári ..	ib	" village ..	ib
Bhíta ..	ib	Koh Khiráj ..	ib
Bíkar ..	ib	Kohnrár or Kohnrár taluka ..	ib
Chául parganah ..	ib	" village ..	ib.
" village ..	ib	Koraon ..	196
Charwa ..	186	Kuriyon ..	ib
Chaukhandi ..	ib	Kosam ..	ib.
Chaurási taluka ..	ib	Kotwa ..	ib
" ..	ib	Kydganj ..	ib
Dáráganj ..	ib	Lachagir ..	ib.
Dáránagai ..	ib	Mah parganah ..	ib
Deoria ..	ib	" village ..	197
Dhókri ..	ib.	Mahgáon ..	ib.
Dubáwal ..	187	Manauri ..	ib
Garhwa ..	ib	Mánda taluka ..	ib
Ghínpur ..	ib	" village ..	ib
Ghúrpur ..	ib	Manjhanpur tahsil ..	ib
Gohri ..	ib	Manjhanpur-Páta ..	199
Handia tahsil ..	ib	Mau-Aima ..	200
" village ..	189	Meju tahsil ..	ib
Hanumárganj ..	ib	" village ..	202
Ismáilganj ..	ib	Miohar ..	203
Jasra ..	ib	Mirzapur Chauhári parganah ..	ib
Jhúsi parganah ..	ib.	" village ..	ib.
" town ..	ib.	Mohanganj ..	ib
Káju ..	191	Motíganj ..	ib

	Page.		Page.
Mufti-ká purwá or Purá Mufti	203	Saini	209
Munshiganj	204	Salyid Saráwan	ib.
Munshí ká-póra	ib.	Sarál Akil	ib.
Múratganj	ib.	Sarál Mamrez	ib.
Nahwál	ib.	Saunrai Buxurg	ib.
Naini	ib.	Sháhádápur	ib.
Nára	ib.	Shirárápur	210
Nawárganj parganah	ib.	Sikandra parganah	ib.
" village	204	" village	211
Pabbosa	ib.	Singraur	ib.
Pachchhim Sarira	ib.	Siráthu tahsil	ib.
Pandá	ib.	" village	212
Phápháman	ib.	Sirra	213
Phálpur tahsil	ib.	Siwadh	ib.
" town	205	Soráon tahsil	ib.
Purab Sarira	ib.	" parganah	216
Pura Mufti	ib.	" village	ib.
Rámnagar	ib.	Tikri	ib.
		Umarpur Niwán	ib.

Afsalpur Saton—Village in the extreme north of parganah Kara; distant 44 miles north west from Allahabad, and 9 north from Siráthu Pop (1881) 1,981 (1,008 females) There is a boat ferry here as long as the river is not fordable. It is a Great Trigonometrical Survey station. Lat. 25°-46'-38"; long 81° 22'-46"

Ahmadpur Pawan—Village in parganah Oháil; distant 11 miles west from Allahabad. Pop (1881) 2,088 (1,077 females)

Allahabad—The headquarters tahsil of the district, comprising the single parganah of Oháil It may be roughly described as an

Boundaries, area, &c.

isosceles triangle, with the apex pointing east The Ganges forms the north side of the triangle, separating it from the Partábgarh district and the parganahs of Nawárganj, Soráon, and Jhúsi; the Jumna forms the south side, and divides it from parganahs Arail and Bárah while the base is formed by the borders of the Karári and Kara parganahs The city of Allahabad, with its suburbs, occupies the apex which is formed by the junction of the rivers. The length of the base is 22 miles, and that of the perpendicular 28 miles.

The total area according to the latest official statement (1881) was 303 8 square miles or, with cantonments, 313 square miles Of the former, 211 7 square miles were cultivated 83 4 cultivable, and 58 7 barren and the area paying Government revenue or quit rent was 295 5 square miles (205 8 cultivated, 33 2 cultivable, 57 5 barren). The amount of payment to Government, whether land revenue or quit rent (including, where such exists, water-advantage, but not water rates) was Rs 3,12,800 or, with local rates and cesses, Rs 3,68,205 The amount of rent, including local cesses, paid by cultivators was Rs. 89,74,389

According to the census of 1881, the tahsil (including cantonments) con

Population, tained 324 inhabited villages : of these 102 had less than 200 inhabitants ; 118 between 200 and 500 ; 62 between 500 and 1,000 , 27 between 1,000 and 2,000 ; 7 between 2,000 and 3,000 ; and 2 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were enumerated as six in the recent census returns, all being situated within the Allahabad municipal limits, *viz*, city of Allahabad (74,037), Daráganj (13,159), Kydganj (13,607), Katra and Colonelganj (12,254), old civil station, (17,463), and new civil station (8,247) The total population, including 1,114 travellers by rail, was 318,059 (155,112 females), giving a density of 1,016 to the square mile. Classified according to religion, there were 236,400 Hindus (114,896 females) ; 75,422 Musalmáns (37,765 females) ; 140 Jains (78 females) ; 6,016 Christians (2,370 females) ; and 81 others (3 females).

The tahsíl consists mainly of upland, the lowland tracts being comparatively small. The Ganges flows in a broad bed with a wind-
Physical features. ing course, and the edge of upland is hollowed out into deep indentations, marking the old course of the river. Within these lie tracts of lowland more or less new, as changes in the form of the country are frequently produced by the alteration of the course of the river between this tahsíl and Nawábganj on the north. The Jumna, on the other hand, flows in a comparatively narrow bed between well-defined banks ; and, for the greater part of its course in this tahsíl, immediately under the high bank of the upland. The most noteworthy feature of the tahsíl after the two great rivers is the Sasúr-Khaderi *nadi*, which, flowing from west to east, divides it into two unequal parts, the northern being the larger. This stream receives the drainage of nearly the whole of the upland. Its banks are fringed with a broad border of drainage channels and ravines, which become deeper and more extensive at every step eastward. In the dry weather the stream almost runs dry, but in the rains it pours down a flood, and in the eastern half of its course, its drainage channels spread to the south almost to the watershed from whence similar channels run to the Jumna, and the country here becomes a net-work of ravines.

Leaving out of consideration for the present the peninsula on which the city of Allahabad stands, the characteristics of which are peculiar, the tract of upland north of the Sasúr-Khaderi may be described as a nearly level plain, with lightish but productive soil, and containing no *ghils* and but few tanks, but possessing considerable facilities for irrigation from wells. Water is found at a depth of about 30 feet, and the subsoil is strong enough to admit of the sink-

ing of earthen wells. Irrigation covers some 43 per cent. of the cultivated area. The soil is capable of being worked up by good cultivation to great fertility, and is of singularly equal character all over the tract. Much land bears a double crop, and the *rabi*, especially the wheat grown in irrigated lands, is notably good. The upland tract south of the Sasur Khaderi may be divided for description into two portions, the main level portion to the west, and the uneven portion to the south and east. The upper soil of the former is stiffer and less workable than that of the northern tract just described, while the lower strata are more sandy. Earthen wells, consequently, stand only in favourable spots, and masonry ones being expensive, the greater part of the irrigation, which altogether covers only 28 per cent. of the cultivated area, is effected from tanks. The coarser *rabi* crops succeed better than the finer ones. The remaining portion of the southern upland tract contains, as may be gathered from what has been said in the preceding paragraph, but little level land. The soil is all light sandy in the level parts, and mixed with *kankar* in the raviny parts. There is hardly any irrigation, water being at a great depth and earthen wells being impracticable. The principal crops are in the *kharif* harvest, *judr* and *bjra*; and in the *rabi* harvest, gram, either singly or mixed with barley.

The above description covers the whole tahsil, except the peninsula on which the city of Allahabad stands, which may now be noticed. The Ganges till it nears the end of the tahsil, flows a little south of east. About five miles north of the city it meets a promontory of upland which obstructs its course. Rounding this it flows against the high upland of Jhusi on the opposite side. It then bends suddenly southwards and meets the Jumna three miles east of the city of Allahabad. A line drawn northwards from the eastern quarter of the city to the eastern side of the promontory above described will mark the edge of the upland. From this a broad tract of lowland stretches eastward to the river. To the south, on the bank of the Jumna, the land shelves more slowly, and it is difficult to say where upland ends and lowland begins. The soil of the upland portion of the peninsula is not of a high class: the surface of the land is generally somewhat uneven, and wells in many places are difficult of construction. But the land is very highly worked, being largely in the hands of the most industrious classes. The lowland is of two kinds. There is, first, the tract enclosed by the embankments connecting the Fort with Daraganj and Daraganj with the upland; and, secondly, the sandy tract outside, which is subject to fluvial action. The enclosed tract is highly productive, all the ordinary crops being grown in great perfection, and generally without irrigation. The sandy tract produces almost solely melons, wheat, and barley. The soil is

naturally favourable to melons, and over a large area this crop and the *rabi* crops alternate year by year.

About one-half of the tahsíl is held by Muhammadans, at the penultimate settlement about three-fifths were held by them, but several of their estates were confiscated for rebellion in 1857. Among Hindus the principal proprietors are Káyaths, Brahmans, and Rájputs; only a few villages are held by Kurmís, Baniás, and other castes. At the last settlement, the Káyaths were found to have lost some of their property since the penultimate settlement, the Rájputs and Brahmans to have remained nearly stationary, and the Kurmís and Baniás to have considerably increased their holdings. The revenue having been light, there was less forced transfer to the money-lending classes for debt in this tahsíl than in the remainder of the district. But owing to the great sub-division of property, especially among the Muhammadans, who hold many of the most profitable estates, there is little wealth in the tahsíl, the profits being subdivided to nothing among the multitude of sharers.

At the last settlement, 19 per cent of the cultivated area was held by Muhammadans, 14 per cent. by Brahmans, 13 per cent. by Kurmís, 6 per cent. by Káchhís, 2 per cent. by Rájputs, and the remainder by other miscellaneous castes. It will thus be seen that Kurmís do not predominate here as they do in the trans-Gangetic portion of the district; their place is taken by the Muhammadans, who are indifferent cultivators.

For the fiscal history of the tahsíl, the reader must be referred to the district memoir [*supra* Part III, pp. 95-106]. The result of the last settlement was a proposal to assess a revenue of Rs. 3,24,064 in lieu of Rs. 1,99,446, that is, an increase of Rs. 1,24,618, or 62 3 per cent. This increase may appear large, but the assessing officer was convinced that it was much less than would be fairly assessable if regard were had only to the quality of the land.

Allahabad.—The seat of Government for the North-Western Provinces, and the principal place in the district of the same name, is situated in parganah Chául, on the extreme east of the tongue of land lying between the Ganges and Jumna. Latitude¹ 25°-27'-43 3"; longitude 81°-54'-12 7." It comprises the city proper, the civil station, and three separate cantonments, and is distant (by rail) from Calcutta 564 miles, from Bombay 844 miles, and from Agra 279 miles. It is 340 feet above the level of the sea.

¹ The latitude and longitude of the church steeple

According to the census papers of 1858 the city of Allahabad then contained 72 098 inhabitants. This number had increased in 1865 to 105 926. On this occasion the population of the civil station and cantonments were included in the city total. The census of 1872 showed that there were 143,698 inhabitants in the cantonments, civil station, and city proper. Finally, in 1881, this number was found to have risen to 148,547, being composed of 79 932 males, and 68,615 females. This gives the populations of the city proper and Kydganj, Katra, and Colonelganj, the cantonments, and Dáráganj but of these, the cantonments are not included in the municipality. Their population then (9,780) must be deducted from this total, in order to find the number of persons in the municipality. On the other hand, there are a number of outlying villages within municipal limits, the number of the inhabitants of which added to the figure now arrived at, gives a total municipal population of 150,388. The area of the municipality is 15,573 acres. The details of the population of all the places mentioned above except the outlying villages are —

Name of town.	Population.		Hindus.		Mahomedans.		Jains.		Christians.		Other religions.		Area of town in acres.	No. of persons per acre.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Allahabad city	87 644	41,911	56,026	26,278	30,815	15,243	140	78	662	312	1	—	1,453	59
Kydganj	12,254	5,434	6,538	4,059	3,507	1,465	—	—	209	110	—	—	148	82
Colonelganj	25 710	11,494	17,790	7 904	5,398	2,398	—	—	2,518	1,283	4	1	8,008	8
Civil Station	9 780	3,358	6,079	2,387	1,765	689	—	—	1,667	293	69	—	4,176	2
Cantonments	18,189	9 188	11,095	6 154	3,073	974	—	—	1	—	—	—	144	91
Total	148,547	68 615	99 618	48 662	43,858	20,587	140	78	5,957	2 007	74	1	8,954	—

The following is a statement of occupations in the Allahabad municipality (not including cantonments) followed by more than 40 males: —(I) persons employed by Government or municipality, 3 599; (II) persons connected with the army 323; (III.) ministers of the Hindu religion, 1 466; (IV) barristers and pleaders, 97; *mukhdars* 107; lawyers clerks, 117 (V) *hakims* 76; (VIII) musicians 21; singers and dancers, 67 (IX.) school teachers (not specified as Government) 200 (XI) eating house keepers, 8; inn keepers (*bhatis*) 77 (XII) domestic servants, 4,534; others engaged in attendance, 92; (XIII) merchants 45; money lenders and bankers, (*mukhajirs*) 482; money lender's establishment 169; money-changers, 130; brokers 28; small ware dealers (*butis*) 133 (XIV) railway servants, 1,417 (XV) pack carriers 45; carters, 312; hackney carriage keepers and drivers, 386; palanquin keepers

numerals indicate the classes in the census returns.

and bearers, 166 (XVI) boat owners and boatmen, 341 (XVII,) weighmen, 82, porters, 579, messengers, 1,130 (XVIII) landholders, 671, landholders' establishment, 154, cultivators and tenants, 2,515, gardeners, 576, agricultural labourers, 476, (XIX) farriers and veterinary surgeons (*salutri*) 67, horse-keepers and elephant-drivers, 1,091, poultry-breeders, 126, fishermen, 200 (XX) booksellers 46, printers, 603 (XXIV) cutlery and metal polishers and sharpeners (*sarkalgar, sangar*), 56 (XXVII) house proprietors, 99, carpenters, 693, bricklayers and masons, 587, house painters and glaziers, 249, cot weavers, 61; *chik* makers 42 (XXIX) manufacturers and sellers of blankets, 51, cotton-carders, 111, weavers, 369, calico printers and dyers, 87, cloth merchants (*bazáz*), 384, braid and fringe makers, 62, manufacturers and sellers of caps, 44, tailors, 1,284, manufacturers and sellers of shoes, 475, bangle sellers, 113, washermen, 803, barbers, 991, makers and sellers of rope and string, 77 (XXX,) milk sellers, 530, makers and sellers of butter, *ghr* and cheese, 123, butchers, 352, corn and flour dealers, 1,437, confectioners, (*halwái*) 520, greengrocers and fruiterers, 576, itinerant victuallers (*lhanhawala*) 64, grain-parchers, 257; tobaccoists, 265, *hukka* tube and *hukka* makers, 69, betel leaf and nut sellers, 190; condiment dealers (*pansári*), 136, perfumers, 55 (XXXI) tanners and leather workers, 255 (XXXII) manufacturers and sellers of oil, 346, timber, wood, bamboo, and thatching grass sellers, 150, makers and sellers of wood combs, 82, bamboo and cane workers, 98, grass cutters, 794, thatchers, 341, leaf-plate makers, 82, (XXXIII,) stone-cutters, 481, lime burners and grinders, 90, excavators and road labourers, 1,546, sweepers and scavengers, 1,221, earthenware manufacturers, 258, water carriers, 1,102, cutters and polishers of precious stones, 45, gold and silversmiths, 502, tinmen (*kalaigar*) 92; braziers and coppersmiths, 176, blacksmiths, 726, ironmongers, 47, (XXXIV) general labourers, 4,150, contractors, 91, overseers, 63, writers (*muharrir*), 282, persons in (undefined) service (*naulari*), 1,088, pensioners, 269 (XXXV) beggars, 1,803.

Allahabad first received its present name in the time of Akbar. It probably derived its old name of Prayág from Púru, the sixth in descent from Buddha, who is said to have founded the old city about 2100 B.C.¹ On this point General Cunningham says in his *Archæological Report* for 1862-63 (Vol. I, p. 300):—"According to the common tradition of the people, the name of Prayága was derived from a Brahman, who lived during the reign of Akbar. The story is that when the emperor was building the fort, the walls on the river face repeatedly fell down in spite of all the precautions taken by the architect. On consulting some wise men Akbar was informed that the foundations could only be secured by being laid in human blood. A proclamation was then made when a Brahman, called Prayága, voluntarily offered his life on condition that the fort should be called by his name."

The situation of the old city is a moot-point. General Cunningham, in his *Ancient Geography of India*, places it on the spot where the fort now stands.

The Chinese traveller Hwen Thsang places the city to the west of a large sandy plain at the confluence of the rivers. This corresponds with its present position.

Discussing the antiquity of the town of Allahabad, Elliot in his *Supplemental Glossary* (p. 469) says —

"The only materials we have are calculated to make us form different conclusions, but, as even the faintest light thrown upon the origin of ancient cities is precious, they may contradictory as they are, be not unworthy of record and observation. When Mahmood of Ghazni captured *Amy* on the banks of the Ganges near Fattchpoor he would not have crossed over into Bundelcund without visiting Prág; had there been a city there worth plundering. Again, when Mahmud Ghoree captured *Besraes*, we should have heard of his taking Prág on his way but it is not even noticed by any of his historians and yet that there was something like a town at Prág before Allahabad was founded we are authorized to believe, not only on the grounds of the extreme improbability of there being no permanent residents at so important a place of pilgrimage, but because there are evidences of the present fort having been built on, and partly composed of the ruins of some former building; this may be seen by examining the face towards the confluence, and became farther evident by the discovery of Hindu Scriptures and architectural remains, when a few years ago the foundation of the Jumna face was undergoing repairs. The *Patalpooree* also, enclosed within the fort, is manifestly of great antiquity even allowing that the *Alkhyer* is, as is most probable, a modern fixture. Wilson however (*Hind. Theatre* I, 207) considers that Allahabad, or *Payage* was not a city till Akbar made it one. That *Velali* was not the ancient Allahabad (as asserted in the *Jour. R. A. S. No. XII.*, pp. 302-325 and *Jour. A. S. Decc.*, Volume I., p. 4) is evident from the position assigned to it in the Chinese Travels; and the question so warmly expounded at one time of the confluence having been the site of the famous *Palestine* may now be considered fairly set at rest, to the exclusion of Allahabad from that high honour."

The municipal limits of Allahabad are as follows —

On the north and east, the river Ganges.

On the south, the river Jumna.

On the west, the western boundary of the new cantonments, from the river Ganges to the point where the said boundary crosses the Cawnpore road; thence along the Cawnpore road, the railway crossing at Sipahdargah; thence along the railway line west to Jalraipur; thence by the western boundary of the village of Kasiri Musari to the Sasar Khaderi river; and thence the bed of the Sasar Khaderi to its junction with the Jumna.

This area includes the whole of the city, the civil station, and the cantonments. The last, however are not considered part of the municipality. The following is a complete list of the villages which now exist within the municipal and cantonment limits [The villages to the names of which a star is prefixed have alluvial tracts of land called by the same names as the villages themselves, but which are practically quite separate from them; those with (c) prefixed to their names are situated either wholly or partly in cantonments]

Daryabad.	Sipahdargah.	Arzi Grand Parade	All Patti.
Mirāspur	Buliāspur	Fatehpur Blokhua.	* Mustafābad.
Badyāspur.	Atarwalya.	Hāshampur	Bahman Patti.
Rasāipur.	Minhāspur	Baghara Zahārudīspur.	Barāhi Patti.

Tulshipur.	Kamori Mahádeo	Karanpur.	Bagh Talib Ali.
Karela.	Sarái Mauja.	(c) Baghára Bálán	Patti Jalál Berun Jhandi.
Kareli.	Kureshipur.	(c)* Shádfabad.	Patti Jalál Andarun Jhandi.
Bájupur.	Usmánpur	(c)* Chándpur Salori.	Bhíkanpur
Chak Bájupur.	Yahyápur.	Gobíndpur	Sarái Bhíki.
Amuddínpur.	Shahrárabagh.	* Patti Chirla	* Mau.
Kasári Masári.	Malák Raja	* Arázi Bárútkhana.	* Beli
Bháwapur (Kaladanda)	Patti Banda	* Jhunwal (two portions).	Chakitpur.
Rájrúppur	Chak Lallu	* Mahdeori.	Nikauli
Chak Nirátul.	Nímí Bágh.	* Baski.	Rájapur
			Muhammadabad

The southern part of the Allahabad peninsula is occupied by the native city, which at Kydganj and Motiganj actually borders on the Jumna. As the city goes westwards, however, it gradually recedes from the river, from which it is separated by the outlying villages of Daryábad, Miránpur, &c. At Karela, one of these villages, situated on the Jumna just within municipal limits, are the extensive distillery works of Karela Bágh, belonging to Bábu Nilkamal Mitr. These suburbs are all situated on the eastern extremity of the series of sandy ravines which extend along the whole of the Jumna border of parganah Chál. The city is for the most part situated on high land, but parts of the *muhallas* of Atarsuiya and Yahyápur are low, and in the year 1875 were flooded with disastrous results by the Jumna, which overtopped its banks near Balua Ghát. Kydganj, too, is rather low, being situated on the southern part of the *kachhár*, or alluvial land, between Government House and the fort. The northern boundary of this tract is the suburb of Dáráganj, founded by Dára Shikoh, the son of Sháh Jahán, and situated on Akbar's *bándh*, or embankment, which protects the whole of this lowland tract from being flooded by the Ganges during the rains. During the floods of 1875 this embankment burst, and the whole of the lowlying tract was submerged. The suburb of Dáráganj is handsome, well built, and well drained. There are many fine temples in it overlooking the Ganges. Being the nearest part of the city to the *sangam*¹ or meeting of the waters, of the Ganges and Jumna, it is a convenient place of residence for the Brahmans (*Prágwáls*) who get their living by attending the pilgrims who flock to this place from all parts of India. A large fair is held annually on the lowlying lands of the village of Baráhi Patti, under the fort. Every twelfth year the fair is much larger than it is on other years. It is then called the *Kumbh Mela*, and about a million of people of all classes attend it. An account of this fair has already been given in Part III. Lying below Dárá-

¹ Called also *Tirbeni*, because the underground river Sarasvati is said to join the Ganges and Jumna at this spot

gany and to the north of Akbar *sāndh* is a long strip of alluvial land which is entirely flooded during the rains. The civil station and cantonments will be described later on.

The main line of the East Indian Railway from Calcutta and the branch line from Jabalpur unite at Naini, on the south side of the Jumna, just opposite to Allahabad. Thence the united line goes into Allahabad over the Jumna bridge. This is a magnificent structure composed of 14 spans of 212 feet each and 8 spans of 80 feet each. The bridge is an iron super structure on stone piers founded on wells sunk 42 feet. The railroad runs along the top; and underneath it is a roadway 10½ feet in width for cart traffic. The height of the bridge from the bed of the river to the rails on the upper roadway is 106 feet. The total length of the bridge is 1,110½ yards. It cost Rs. 44,46,823, and was opened for traffic in August, 1865.

The Grand Trunk Road joined by the metalled road from Jaunpur enters the municipality by the Jhūsi bridge-of-boats and reaches Dārāganj at its 496th mile. Thence it runs through the fort cantonment, and enters the city proper at Kydganj. After that it runs under various names (mentioned below) through the heart of the city to the Sipahdarganj octroi outpost (situated half way between its 500th and 501st milestones), where it leaves Allahabad and proceeds on its way to Cawnpore. The Jabalpur road enters the city by the Jumna bridge. The only other main approach to Allahabad is the Fyzabad high road. This reaches the north side of the Ganges a mile and a half west of the Phāphāman bridge-of-boats, with which it is connected by an unmetalled road. After crossing the bridge, too, the country carts, &c., that come this way have to cross a wide expanse of sand, over which the bridge contractor keeps an earthen track so that access to the city from this direction is extremely difficult. The Phāphāman and Jhūsi bridges-of-boats are removed every rainy season, and the crossing has then to be made in ferry boats, which take about four hours to make the passage when the wind is adverse; and sometimes cannot ply at all. There are other ferries leading into Allahabad, but the only one that need be mentioned is one from the Arnail side of the Jumna near the bridge (Balua Ghāt).

With the exceptions of the outlying suburbs of Kydganj and Dārāganj, the native city of Allahabad is entirely shut in and divided from the civil station by the line of the East Indian Railway. For official purposes indeed, the boundary between the city and the civil station is South Road, but between that road and the railway few

houses are situated, except the railway barracks, built by the Company for the convenience and comfort of their *employés*. These Railway barracks. buildings are large, airy, and numerous. The railway *employés* who live here form quite a colony of themselves. On the night of the last census there were found to be 665 European and Eurasian persons present on the premises, while with native servants, &c., there were 2,880. The line of railway barracks is over a mile and a quarter long, and blocks up the access to the city, as, for that distance, there is no crossing, although foot passengers can go through the station

The chief entrance to the city is under the railway bridge at Súraj Kúnd. This leads into Johnsonganj, a large and handsome street, with broad stone pavements after the European fashion down the greater part of it on both sides. Here a large number of Pársi and Bengálí traders have their shops, at which they do a good business. From the right of Johnsonganj, as one is going into the city, there branches off a large metalled road leading to Kachhpurwa. This road skirts the railway premises, and leads up to the station. The free library is on this road, and the compound of a large mansion, or *hath*, owned by the rája of Rewah, abuts on it. Continuing along the outside of the railway enclosure, this road passes the north side of the Khusru

Bágh. This is surrounded by a high stone wall, and originally was the pleasure garden of prince Salím (afterwards, the emperor Jahángír). It was named after his son, who died in 1621, and whose tomb, together with those of his mother and his sister, form the chief features of the place. On the opposite side of the road, the house now occupied by the superintendent of the garden is traditionally known as the house of the *Tamboli Begum*. This possibly may be the same that is at Fatehpur Síkri called the 'Lady of Constantinople,' or *Istamboli Begum*.¹ The garden is maintained by a grant from Government, an allotment from *nazúl* funds, and by money realized by the sale of fruit, &c. After leaving the Khusru Bágh, this road crosses the railway and goes into Kachhpurwa

Passing this road, Johnsonganj leads up to the *chungighar*, or municipal octroi office. This building also contains a post and a telegraph office. It was erected in 1858 just after the Mutiny, and was originally used as a *tahsil*. Behind this are the city markets, two large and well-built edifices, erected for the municipality in 1873 by Rameshar Rái Chaudhri. This is the part of the city commonly called the *Chauk*, and here it is that the principal business is carried on, on each side of the markets are rows of shops where the chief

¹ *Keene's Hand book for Visitors to Allahabad, &c*

merchants of the place do their business. At right angles to the line of markets is the Grand Trunk Road, which is here called *Mirganj* but it will be better to trace its course from west to east. As stated above, it enters the municipality by the Sipahdarganj railway crossing. It leaves the gas works (situated in Bhāwapur) to the right. It then passes a number of gardens (the chief of which is Bāgh Mahādeo) and fields after which it runs through the Khuldabad *sardī*, a large enclosed marketplace adjoining the south side of the Khusrū Bāgh. Over the gateway of this *sardī* is the following Persian inscription —

یفرمان شہنشاہ جهانگیر * کہ (بید ملکش از مد تا ہمہ) *
تلعد این سراے آسمان قدر *

To the south of this *sardī* is the cholera hospital, a small building of the bungalow style and behind that again a large enclosure called Bāgh Manohar Dās. After passing out under the east gateway of the *sardī*, one sees on the right hand of the road an extremely handsome, though small, Hindu temple recently erected by Shīu Dayāl, a Kāchhlī government contractor. The stone carvings on this are curious and interesting. The Grand Trunk Road is here crossed by a metalled road running north to the railway station, and south in the direction of the distillery. On it and near the station are the Stranger's Home and the Lister Hospital. Crossing this road, it then runs on to the Colvin Hospital, built by Government in 1861, which is the principal medical institution in Allahabad. Here another road called *Machhlī Bādr*, or the 'fish market,' branches off to the station. On it is situated the chief meat market of Allahabad.

The next place of importance on the Grand Trunk Road is *Sardī Garhi*, which lies to the left or north side of it, and is the principal resting place for native travellers in all Allahabad. We then come to the *kotwālī*, or city police-station, a handsome and substantial building of red brick, erected by the municipality in 1874 at a cost of Rs 75,168. Besides the usual police offices, it contains also the court of the honorary city magistrates. East of the *kotwālī*, a narrow street with a metalled roadway called *Rānī ki Mandī* runs south. It is narrow but important, as a number of wealthy merchants live in it, and there is great traffic through it, as it runs through the heart of the populous quarter of *Atarsūnā*. From the *kotwālī* northward runs the *Thatherī Bāzār*, or braziers market; which again leads into the *Sabzi Mandī*, or vegetable market, both of which streets, though small and narrow, are important on account of the amount of business done in them. The Grand Trunk Road then takes the name of *Mirganj*, and running eastwards, leaves to its left the city markets, and a little further on the tomb of

Sháh Abdul Jalil, a Nakwa Saiyid, whose ancestors came from Arabia. This was built by his son, Ghulám Muhi-ud-dín. The date of its completion is not known exactly, but it must have been about 1114 Hijra (1702 A.D.), the date of Sháh Abdul Jalil's death. The tomb is of considerable size, and very light and elegant in appearance. It is at present in good preservation, though discolored by exposure to wind and weather. Its existence is much threatened by the accumulation of grass and other plants growing on the dome.

From the south side of Mírganj, a short distance west of the Kotaparcha railway arch, an important metalled road runs down to Balua Ghát, crossing on its way Tucker's bridge, near which is situated the Motíganj police-station. On this road a number of stone-masons have their workshops. Overlooking the river, at Balua Ghát, on the east side of this road, is a handsome mansion belonging to the Maharája of Benares. From near this point a metalled road runs east to the Jumna bridge; having between it and the river the premises of the American Presbyterian Mission, in which at one time was the Judge's Court; and on its north side two broad and well-shaded roads, which pierce the Motíganj quarter, and run into the Balua Ghát road and into the Grand Trunk Road near the Kotaparcha railway arch respectively. Passing under the Jumna bridge, this road, shaded by a beautiful avenue of *ním* trees, runs along the high bank of the river to the fort. Near the Jumna bridge, on the left side of the road, are the North-Western Provinces Ice Company's premises, capable of turning out 20 tons of ice *per diem*. Along the north side of the road here is a considerable embankment raised during the floods of 1875, when the Jumna was overflowing its banks.

The Grand Trunk Road next passes under the Kotaparcha railway arch (from whence a metalled road leads down the east side of the railway line to the Jumna bridge), through the Barahna railway gate (situated on the branch line running down to the fort, at which latter place there is a station), and emerges on the parade-ground near the Kydganj cemetery.

Kydganj is a large and densely-populated quarter to the south of this. It is chiefly inhabited by low-class Muhammadans (many of whom are domestic servants out of employment), and 'Ahírs,' or cattle-keepers. As may be imagined, this is the most disorderly part of the city. The houses are mostly mud huts, thickly crowded together, but along the main roads are some pretentious mansions. Owing to the number of trees interspersed between them, however, the bird's eye view of the quarter that one gets when entering Allahabad by the railway is pleasurable. Two good roads run through Kydganj, the upper, on which is the police station,

and which runs from east to west as far as the Kotaparooha railway arch, and the lower, almost parallel to it, which pierces Kydganj and Motiganj, and finally issues out on the Balua Ghât road at Tucker's bridge. The Grand Trunk road then runs through cantonments past the gilded temple and the encamping-ground at Alopi Bágh to Dáráganj. At Alopi Bágh, in mauza Jalálpatti, is the temple of Alop Shankari Debi, the platform of which was raised 1,000 years since. The temple was built only 70 years ago.

Dáráganj is distant about a mile and a half from the nearest point of the city, and is situated on Akbar's *bánda*. It is well built, being composed almost entirely of substantial houses and temples. There are a police-station, a post-office, and a dispensary here. The houses in the eastern part are mostly built round court-yards or *bdras*, and the streets in this part are narrow. From the Grand Trunk Road westwards runs the well paved and well-drained main street. Except during the time of the annual fair, Dáráganj is very clean. Its population consists for the most part of respectable Brahmans and traders, and the police work here is very light. The Niranjani and Narmalla *akhdas* of *fakirs* have large mansions here for the use of the sect generally. During the rains the river Ganges flows quite under Dáráganj. At the north western extremity of Dáráganj is the temple of Nag Basu, probably the most frequented one in the place. It was formerly but a small building. Some 60 years ago the late Mahárája of Nágpur raised it in its present form. A fair takes place every year on the lowland below it on 5th of Sâwan *sudi*. In Dáráganj also is a well-known temple built in honor of Madhoji, it is supposed some 1,500 years ago.

The following is a list of the quarters, or *mahallas*, of the city, to which the translation or derivation of the names, where ascertainable, has been added —

Quarters.

Translation or derivation of that name

In circles Khuldábád, Sâkhasanj, Yahyápur, Baháderganj, Báidshahi Mandvi, and Motiganj

1. N. Khás Rohna	...	The old horse-market.
2. Yádgánj	...	Ruby market.
3. Ahmádgánj	...	Ahmed's market.
4. Dáira Muhammad Shafi	...	Muhammad Shafi's quarter.
5. Gujaráti Mahalla	...	The Gujaráti quarter.
6. Khúshi Lál Parbat	...	Khúshi Lál's hill.
7. Aklára Mán Khán	...	Mán Khán's court.
8. Yahyápur	...	Yahyá's town.
9. Bahá-bi Bárá	...	Baymaste's market.
10. Gáribán Tola	...	Carter's quarter.
11. Nai Basti	...	New village.
12. Fullánpur Kháwá.	...	
13. Miránpur	...	

Name of quarter.	Translation or derivation of that name.
14 Phatak Rái Gangá Prasád. .	The gate of Rái Gangá Prasád (a local officer under the Muhammadan rule).
15 Kúcha Sánwal Dás ...	Lane of Sánwal Dás.
16 Kúcha Bahormal ...	Lane of Bahormal.
17. Khuldábád ...	Abode of bliss.
18 Bhúsaula Tola ...	Hay market
19 Himmatganj ...	Himmat's marketplace.
20 Nihálpur	
21. Chaul Gangá Dás ...	Market of Gangá Dás
22 Mír Ganj ...	Mír Khán's marketplace.
23 Sarái Mír Khán ...	Mír Khán's hostelry.
24 Dindhoran Tola ...	So named after a class of Ahírs or cattle-keepers.
25 Sultánpur ...	King's town.
26 Manoharganj ...	Marketplace of Manohar Dás.
27. Atála.	
28 Koelan Tola ...	Weavers' quarter.
29. Daryábád ...	The riverside quarter.
30 Únchí Mandavi ...	High market
31. Dáira Sháh Hujjat Alláh ...	Quarter of Sháh Hujjat Alláh (a <i>fakír</i>)
32. Ghásiyári Tola ...	Grass-cutters' quarter
33 Dáira Sháh Ajmál ...	Quarter of Sháh Ajmál (a <i>fakír</i>).
34. Dáira Sháh Ghulám 'Alí ...	Quarter of Sháh Ghulám 'Alí (a <i>fakír</i>).
35 Kundigar Tola ...	Calender's quarter
36. Atarsúiya	
37. Chak ...	<i>Chak</i> usually means a patch of (rent-free) land.
38 Bahádorganj ...	Bahádur Sháh's marketplace.
39 Shahrárabágh ...	Quarter called "The ornament of the city."
40 Pathar Chatti ...	Stonemasons' quarter
41 Rasúlpur ...	The town of the Prophet.
42. Tulehípur.	
43 Sadiápur	
44 Koftgarán ...	Gilders' quarter.
45. Málaka.	
46 Muhtashimganj ...	Grand market.
47. Baidan Tola ...	Physicians' quarter.
48. Kúcha Shám Dás ...	Shám Dás's lane
49. Ganga Ganj ...	Ganges market
50 Kareli ...	Perhaps named after a bitter plant called <i>karela</i> (<i>momordica charantia</i>)
51. Rajrúppur ...	The town of the royal countenance.
52. Mahájan Tola ...	Bankers' quarter.
53 Cháh Chand ...	Chand's well
54. Pándaríba ...	The stall of the betel-seller
55. Bádsahí Mandavi ...	King's market
56 Beniganj ...	Probably named after Beni Madho
57 Johnstonganj ...	Named after Mr Johnston, collector of Allahabad
58 Tazía Kalán ...	<i>Tozia</i> = a tinsel model of the tomb of Hasan and Husain, buried or thrown into a river by Muhammadans at the Muharram, <i>Kalán</i> = great.
59. Sar áShujá'at Khán ...	Shujá'at Khán's hostelry.
60. Sháh Núr 'Alí Ganj.	
61 Garhí Muhammad Zamán ...	Muhammad Zamán's fort.
62. Dúndipur	
63. Machhli Bázár ...	Fish market.
64 Sarái Gadha.	
65. Hammám ...	Turkish bath
66 Thatheri Bázár ...	Braziers' market
67. Sabzi Mandavi ...	Vegetable market.
68 Rání Mandavi ...	Queen's market
69. Kalyáni Debi ...	The threshing-floor of Debi.
70. Mínhájpur.	

Name of quarter.	Translation or derivation of that name.
71. Baluá Ghát	... Sandy cove.
72. Kaighar	
73. Sálíkganj	
74. Motíganj	... Named after Mr Ahmuty collector of Allahabad.
75. Hatíya	... M ket (Sanskrit)
76. Mandavi Dál	... The dál (split pea) market.
77. Kota Pároha.	
78. Gháníganj	... The hero's market.
79. Katra Irádat Khán	... Irádat Khán's market. <i>In the Kydganj circle.</i>
80. Kureshipur	... <i>Kureshi</i> = a caste of Musalmán milk-sellers
81. Púra Dhánku.	
82. Púra Baldi.	
83. Khaláat Hues	... Native artillerymen's Hues. [This quarter is chiefly inhabited by the native employes of the Ordnance Department in the fort arsenal]
84. Kydganj	... So named after General Kyd.
85. Sarál Mausa.	
86. Tálib Nawal Rái	... Nawal Rái's tank.
87. Barahna	
88. Sálí Sháh.	
89. Maithampur	
90. Subbatia Bágh	... Assembly Gardens.
91. Mandavi Gor.	<i>In the Katra circle.</i>
92. Katra Jí Singh Siwál.	
93. Kurnelganj	... Colonel's market.
94. Karanpur	
95. Bakhitíyárl.	
96. Fatehpur Bichháa	
97. Bell	... Named after Mr E. Bayley Commissioner of Allahabad.
98. Rájapur	... King's town. <i>I Dardaganj circle.</i>
99. Mohrl.	
100. Miraganj	... Mira's lane.
101. Dárdaganj	... Named after Dára Shikoh son of Sháh Jahán.
102. Baski.	
103. Hájs Báru	... This mohalla contains the celebrated temple of Nág Báru
104. Allahpur	
105. Matíyára.	
106. Alopl Bágh	... Alopl's garden.

Situated for the most part on high land, the city of Allahabad is easily drained. Its main drain commences at a large tank near the railway station, and runs through Sháhganj, Yahyápur, and Motíganj. During part of its course it is covered, and during part, is an open drain. It is constructed of brickwork, and is completed almost to the Jumna. When the tank above mentioned overflows, the water flushes this drain; and water can be lifted up into it at any time. There are numerous other drains, but more are wanted. A number of tanks require to be filled in and the railway, which is carried through the city on a high embankment, seriously interrupts the natural drainage of the place. On the whole, the drainage system of Allahabad cannot be by any means considered perfect.

There are at present no waterworks at Allahabad, but a scheme is under consideration for bringing water from the Ganges at Tikrī, a place about 12 miles west of the city. This is urgently required, as the wells of the station, especially those in the new cantonments and Cannington, give a very insufficient supply of water, and many of them dry up altogether during the hot season. The potable waters of this station were examined by Dr. May in February and March, 1869, previous to the great outbreak of cholera of that year. The physical properties of all the specimens analysed after passing through filter paper were good with an alkaline reaction. The following are the results of some of the analyses¹:—

Date of analysis.	Position of water source, and by whom used	Degrees of total hardness	Degrees of permanent hardness	Degrees of removable hardness	Grains of oxygen required for oxidation of readily oxidisable organic matter of 1,000 grains of water	Total, solids in 70,000 grains of filtered water	Volatile matters	Mineral matters.	Earthy salts, silica, oxide of iron insoluble in water	Lime calculated as carbonate	Silica.	Soluble salts	Chloride of sodium	Sulphate of soda	Carbonate of soda.
February, 18th, 1869	No 1, new well at new barracks used by men	10.9	4.35	6.55	0.00325	2.15	525	23.625	14.7	10.8	Traces	8.915	2.73	Not determined	
March, 3rd	No. 1 well in N I lines used by men.	10.7	3.5	7.2	0.0014	28.35	7	27.65	15.4	9.45	Probably 1 gr	12.25	3.99	1.86	4.18
Ditto, 20th,	Well at High Court used by all	12.17	3.65	8.52	0.0075								6.5	3.7	5.32
January, 25th	No 1 Fort well used by troops	14.83	2.32	12.51	0.00145	34.79	7	34.09	20.72	15.4	Traces	13.37	3.15	6.54	3.04
Ditto 28th,	No 2 Fort well used by troops	13.44	3.1	10.34	0.00155	39.76	1.89	37.87	19.32	10.45	about 1 gr	18.55	3.57	6.15	3.4
February, 4th	Wellington lines well used by artillery	8.9	3	5.9	0.0019	23.4	1.98	2.42	17.115	10.04	91	4.305	2.625	Traces	Traces

The city of Allahabad is, on the whole, a healthy one, but every year a great deal of sickness is brought about by the huge fair at the *Tuben*. In 1880 the ratios of deaths from cholera and fever per 1,000 were 1.2 and 16.8, the corresponding figures for the whole of the North-Western Provinces being 1.6 and 23.11. Besides the medical institutions mentioned in the general description of the city, &c, there are a railway dispensary and branch dispensaries of the Colvin Hospital at Dārāganj, Kydganj, Katra, and the Government Press, and an Eye Hospital near the *kotwālī*. Native private practi-

¹ Fifth Report of Analyses of Potable Waters, 1869

tioners are numerous in Allahabad, and seem to enjoy a considerable reputation. Many of them are men who have studied the English system of medicine at Calcutta and elsewhere. *Bards* and *hakims* are very numerous.

The only English newspaper in Allahabad is the *Pioneer*, the leading journal of Upper India. It has a circulation of 3,750 copies daily, and contains many pages devoted to advertisements. Originally started on the 2nd January, 1865, as a tri weekly paper, it became a "daily" in 1870, and has continued so ever since. In 1874 it was found desirable, for the convenience of foreign readers of the paper to issue a weekly edition, with the style of *The Pioneer Mail and Indian Weekly News*, being a *résumé* of the contents on Indian subjects of six preceding issues. Another daily paper in English, the *Indian Herald*, was started and carried on for some time in the native interests. It was ably conducted, but there was not room for it, and it ceased to appear at the end of 1881. Vernacular newspapers of various sorts are constantly springing up in Allahabad; but most of them have only an ephemeral existence. At present (1882) there are six of these more or less firmly established, viz., the *Nūr-ul Abadī*, the *Kāyasth Samāchār*, the *Shamshir Allahabad*, the *Hindī Pradīp*, the *Prayag Samāchār*, and the *Sahas*. The first three are in Urdu. The *Nūr-ul Abadī* is the oldest vernacular paper in the North-Western Provinces and Oudh, being now in its 31st year. The *Kāyasth Samāchār* is a monthly periodical, published in the interests of the Kāyasth community. Each of these papers has a circulation of about 150 copies. The *Hindī Pradīp* professes to be a monthly periodical of news, politics, literature, the drama, &c. It has now been in existence for five years, and has a circulation of 200 copies. The *Prayag Samāchār* has a circulation of 350 copies, a fact due to its low price—a price a copy. It is in Hindi, and is badly lithographed. The *Sahas* is the only Bengali paper in these provinces. It appears once a week, and has a circulation of 250 copies. None of these papers are of much literary merit, nor are they marked by violent or disloyal sentiments.

There are seventeen printing presses in Allahabad, viz. —

The Pioneer Press.

- „ Presbyterian Mission Press.
- „ Indian Railway Service Press.
- „ Liverpool Press.
- „ Victoria Press.
- „ Masdar ul Barakat Press.
- „ Nūr-ul Abadī Press.
- „ Husaini Press.

The Nazim Kanun-i Hind Press.

- „ Jalali Press.
- „ Dharam Prakash Press.
- „ Nayar-i Hind Press.
- „ Vedic Press.
- „ Markham Press.
- „ Exchange Press.
- „ Trades Circular Press.
- „ Oriental Press.

The Allahabad Charitable Association was founded in 1854 “for the relief both of the Christian and native poor, and especially for the maintenance of a leper and blind asylum;” but, as now constituted, it dates from 1869. The funds of the association are derived from a Government grant of Rs. 200 monthly, a like contribution from the municipality, the interest on Government promissory notes for Rs 20,000, and the voluntary contributions of the community. It maintains a leper and a blind asylum, of which natives only are inmates, and a Strangers’ Home (founded in 1866) for vagrant Europeans and Eurasians. It grants general charitable relief in the form of small pensions and casual relief, and keeps up a “Women’s Workshop” for Europeans and Eurasians in the city of Allahabad. It grants railway passes to poor Europeans who have a certain prospect of employment at another station, but who have no means of getting there. The association gives its help entirely irrespective of creed. It protects the public of Allahabad from an enormous amount of habitual house-begging; and whilst discouraging indiscriminate relief, it secures to the really needy and deserving an economical and effective disbursement of alms. The Free Masons have a lodge in Allahabad, which was started in 1836. The Railway Institute was founded in 1866, and contains a library and a theatre. Other societies are the “Independent Order of Good Templars,” the “Anglo-Indian and Eurasian Association,” and the “Young Men’s Christian Association,” all of recent origin. Native societies are the “Allahabad Institute,” founded in 1869 for the promotion of the social, intellectual, and moral status of the native community, the “*Bangû-Sâhityotsâhant Sabhâ*” (1877) started in the interests of Bengali literature; the “*Ârya Samâj*” (1850) in which the Vedic verses are read every Sunday, and the “Prayâg Theosophical Society,” a Bengali association dating from 1881. The banks of Allahabad are four in number —The Bank of Bengal, opened in 1863, the Agra Savings Bank, which dates from 1842; the Allahabad Bank, instituted in 1865, and the Uncovenanted Service Bank.

Allahabad derives its importance more from the fact of its being the seat of Government, its central situation, and its being the only considerable town in a large and populous district, than on account of any great manufactures that are carried on there. The exports of grain and piece-goods are considerable in themselves, but they are very small when compared with the imports. Probably much of the cloth exported is merely taken from out the municipality into the rest of the district. The octroi returns show that the principal places to which goods are exported

from Allahabad are Bombay, Calcutta, Patna, Agra, and Cawnpore. Importers of articles of food and clothing find excellent markets for their goods in Khuldā bād, the Ohauk, and Katra while large quantities of stores of all kinds are imported by the contractors who undertake to supply the necessities of the military force stationed here. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain, 997,182 maunds; refined sugar, 25,913 maunds; unrefined sugar, 89,916 maunds *ghā*, 16,078 maunds; other articles of food, Rs 2,67,787; animals for slaughter, Rs 21,561; oil and oil seeds, 48,458 maunds; fuel, Rs 58,958 building materials, Rs 1,04,852; drugs and spices, Rs 86,450; tobacco, 9,067 maunds; European and native cloth, Rs. 11,15,270; and metals, Rs 3,85,521.

The municipal committee of Allahabad at present consists of twenty-five members whereof eight are *ex-officio* and seventeen non-official. One member is nominated for the approval of Government by the Board of Agency of the East Indian Railway Company. Four members are elected for the civil station by the occupants of houses paying a rent of Rs. 50 and upwards *per mensem*. The wards of the city elect members as follows Kotwālī, 4 Dārāganj, 2, Kydganj, 2; Motiganj, -1; Colonelganj, 3. The limits of the several wards are coterminous with the police circles. The qualifications for voters in the city are—(1) ownership of houses or lands within the ward (2) occupancy of houses rented, or rentable, at not less than Rs. 6 *per mensem* (3) assessment, or liability to assessment under the Income or License Tax Acts for the time being, or, if there be no such Act in force liability to assessment under the Act next theretofore antecedent. The income of the municipality is chiefly derived from an octroi tax, falling in 1881-82 at the rate of Re 1 on net receipts per head of population. The following sources of income, however, have also been placed at the disposal of the municipal committee by Government—

- (1) Site-tax and ground rents on leased lands, grazing dues on unleased lands, in the civil station.
- (2) Surplus rents of confiscated villages within the jurisdiction of the municipal committee.
- (3) Interest on the invested proceeds of lands in the settlement sold in fee simple.
- (4) Surplus receipts of the local agency placed at the disposal of the committee by Government.
- (5) License-fees for hackney carriages.
- (6) Fines under any municipal rules.
- (7) Fines under Gambling Act.
- (8) Taxes on *sarāis* and *bāzārs*.
- (9) Surplus proceeds of municipal cattle pounds.

The total income of the municipality in 1881-82 was Rs. 2,66,589 (including a balance of Rs. 11,576 from the previous year). The total expenditure in the same year was Rs. 2,30,027. the chief items were—collection, Rs. 14,709, head-office, Rs. 4,320, original works (including compensation for houses, &c), Rs. 11,061; repairs and maintenance of roads, Rs. 24,949, police, Rs. 28,711; education, Rs. 3,144; lighting, Rs. 4,391, watering roads, Rs. 9,444; charitable grants, Rs. 7,853, and conservancy, Rs. 56,151.

The cantonments of Allahabad are three in number,—the new cantonment, the north cantonment, and the fort cantonment. Formerly there was a south cantonment occupying the present site of the Alfred Park and the Roman Catholic Cathedral: but it was found to be very unhealthy, and was abandoned after the Mutiny, when the new cantonment was constructed. This lies west of the civil station of Allahabad, and extends as far as the village of Umarpur Nīwān, and from that village the western boundary extends in a straight line to the Grand Trunk Road. In this cantonment are the artillery lines, capable of accommodating one battery; the European infantry lines, where there is room for a regiment at its full strength; and the native infantry lines, situated among the ravines to the north, where a whole native infantry regiment is located. Here also is the station hospital: and out to the west, far from any buildings, the military cemetery. To the west also are the rifle ranges. The regiment of native cavalry stationed at Allahabad is quartered in the north cantonment, which is composed of the Wellington and Chatham lines. These are situated in the extreme north of the Allahabad peninsula, between the Bank of Bengal and the village of Pháphámau. In this cantonment, besides the native cavalry, several commissariat officials are quartered. Here also are the offices of the Allahabad Circle Paymaster and the Cantonment Magistrate. To the north is situated (in *mauza* Bárutkhána) the ancient temple of Shivkotī in honor of the god Mahádeo, at which a large fair takes place every year in Sáwan Sudī Ashtami. The temple is said to be 1,500 years old.

The fort, built by the Emperor Akbar about 1575 A D, at the junction of the Ganges and Jumna, still stands, but it has now assumed the appearance of a modern fortification to the sacrifice of picturesqueness, “the lofty towers being pruned down and the high stone ramparts topped with turf parapets and obscured by a green sloping glacis”¹ The Jumna runs on the south side, close under the fort walls, between high banks having a width from bank to bank of about 900 yards. The

¹ Mr. H. G. Keene's *Hand-book*.

Ganges flows along the east face, with a breadth of 2,500 yards. During the dry months there is a stretch of sandy but cultivable soil, 1,500 yards wide, between the ramparts and the stream, but in the rise during the rainy season the river flows very close to the wall. As the fort is still used as a military work, no description of it can with propriety be given, and the few antiquities it contains have already been described in Part III., under the head *ARCHÆOLOGY*.

The civil station of Allahabad comprises the whole of the Allahabad peninsula within municipal limits that has not been described as being occupied by the cantonments or the city. It was laid out just after the Mutiny, under the superintendence of Mr C B Thornhill, the then Commissioner. It is separated from the city by¹ South Road, and parallel with this, i.e., running from east to west, are the Canning, Elgin, Edmonstone, Club, and Thornhill Roads. While at right-angles to these are the Stanley, Albert, Olive, Queen's, and Hastings Roads. All these are well laid out and shaded, and on each side of the Canning, Queen's, and Thornhill Roads are double rows of trees with a ride between them. The Cawnpore Road runs diagonally through this network of roads from south west to north-east, from the Dhūmanganj octroi outpost to the Mayo Hall and a great deal of traffic passes over it.

This part of the civil station is called Cannington, after the name of the Viceroy in whose time it was laid out, and is occupied by substantial houses built in a remarkably regular manner, inhabited by the European and Eurasian residents. Interspersed among these are many shops kept by European traders. There are two hotels — Lauries and the Great Eastern, both situated near the railway station. On Canning Road is the General Post Office, and on Stanley Road the North-Western Provinces Club, founded in 1868, and containing over three hundred members. It is a large red brick building, and at each end is an outlying block containing dormitories. On Queen's Road, and near the railway station, are the Government Telegraph Office, and the Cannington police-station. A handsome stone church is now being erected by private subscription at the place where Canning Road crosses Queen's Road. Just beyond this, but on the west side of Queen's Road, is situated the Government Press, which affords employment to 850 persons and is kept up at a net cost to Government of Rs. 2,24,972 annually. The building was completed in 1874, and cost Rs. 3,45,000. We

¹ The roads in the civil station of Allahabad are 5½ miles in length of which 45½ are municipal and 12½ local. This total does not include the roads in cantonments.

next come to the Government offices, four rectangular two-storied blocks, built of brick, with the external walls faced with sandstone in ashlar and rubble. These are in the classic style, and were designed by Colonel (now General) Peile, R.E., Public Works Department. The two to the west of Queen's Road contain the Government Secretariat and the Accountant-General's offices. Those to the east are occupied by the High Court and the Board of Revenue. These buildings were completed about 1870, and cost thirteen lákhs of rupees. On the Cawnpore Road is the Allahabad Bank, a little to the west of which, just on the borders of cantonments, is Saint Andrew's Church, the Presbyterian place of worship for Allahabad.

The most frequented road in the Allahabad civil station is the City Road. This leaves the city at the Súraj Kúnd railway bridge, and runs straight to Katra, a large market, which has sprung up chiefly to supply the wants of the European residents of the civil station. On this road are Saint Peter's College (a divinity school of the Church Missionary Society), the Alfred Park, the Roman Catholic Cathedral, and the new Muir College.

The Alfred Park is the chief ornament of Allahabad. Its area is 133 acres 1 rood 29 poles, and it is situated on some slightly undulating land, formerly the site of a very unhealthy cantonment. It is supported by municipal grants to the amount of Rs. 8,000 a year, a Government grant of Rs. 1,600, and has minor sources of income. Near the centre of it is situated the bandstand, surrounded by beautifully kept flower-beds and grass-plots, a broad gravel pathway for pedestrians, and a spacious drive for carriages. This is the chief resort of the Allahabad community on band nights. In the Park also is an excellent cricket-ground, with a picturesque and commodious pavilion, and adjoining this are lawn-tennis courts. The park is circled by a ride for equestrians. Besides the houses of the park employes, the only buildings contained in it are the Mayne and Thornhill Memorials, which in reality form one building. This was completed in 1878, and contains a museum and Government library. The building was built from a design by Mr R. R. Bayne, architect, Calcutta, and is constructed exclusively of stone. Its cost was Rs. 1,90,000. The institutions it contains are maintained by an annual grant of Rs. 3,600 from the Mágh Mela fund. Formerly there was a small zoological garden in the park, but it has now been removed.

To the south of the park, on the other side of the Canning Road, is the District Jail. The average number of prisoners here in 1881 was 579. This jail is under the superintendence of the Junior Civil Surgeon. The park is

separated from Government House on the east by Park Road. Government House is well situated, but is a white stucco building, without any pretensions to architectural beauty. On the west of the park, between it and the Club, stands the Roman Catholic Cathedral, an edifice in the modern Italian style. This is spacious and well built, and contains a peal of four bells. The foundation stone was laid in 1871, and the whole building cost Rs 1,50,000. It is a conspicuous monument of the energy and devotion of the Roman Catholic community in this part of the world, as Rs 60,000 of the total cost (which sum, however, includes Rs 1,200 granted by Government) were raised by private contributions.

To the north of the Alfred Park stands the new Muir College, the foundation-stone of which was laid by Lord Northbrook in 1874, and which is now nearly completed. It is built in the form of a quadrangle, of which only three sides are occupied by buildings. On the south is a large hall, which is to be surmounted by a dome, and at the south-west corner is a lofty tower. The college faces westwards, and on this side is a row of class-rooms, with deep verandahs on each side. Over the centre entrance is a small stone dome. The north side of the quadrangle is occupied by the private rooms of the professors, and this part too is surmounted by a dome with a gilded vane. It has been proposed to fill up the fourth side of the quadrangle with an observatory building. The Muir College is perhaps the most handsome building in all India. It is in the Saracenic style, and was planned by Mr William Emerson of London. The stone used in its construction was procured from Mirzapur, and from Shikarajpur in the Allahabad district. It is estimated that the total cost will be Rs 8,00,000. A statue of Sir William Muir is to be erected in one of the corridors. It is the work of Mr G Simonds, and cost Rs 10,000, which sum was collected for the purpose by a number of native gentlemen of these provinces headed by the Maharajah of Benares. The Muir College, Mayo Hall, and Thornhill Memorial were all built by Mr J Heinig, Executive Engineer, Public Works Department, who has supplied the information concerning them contained in this article.

To the west of the Muir College and north of the Club stands the Mayo Hall, a bizarre structure of red brick, designed by Mr Bayne, the architect of the East Indian Railway, and completed in 1879. It consists of a spacious hall, with an excellent floor for dancing, a lofty tower or steeple 180 feet high, and several spacious committee rooms. The major portion of the internal decorations are from designs furnished

by Professor Gamble of the South Kensington Museum. The Hall is managed by a committee, and is available for all public meetings, &c. It is lighted with gas, and contains an excellent bust of Lord Mayo, executed by Boehm. This building was erected from funds subscribed by the projectors, and from grants made by the municipality of Allahabad and by Government. Its cost was about Rs. 1,85,000.

On Cutcherry Road are situated the Masonic Hall, the police lines, and the offices of the magistrate and collector and his subordinates; opposite which is a handsome stone *dharamsála* for the accommodation of suitors and witnesses. The Bank of Bengal is north of Katra, and near it are the civil courts. South of these, on Church Road, is the office of the *Pioneer*. In the same building is a Government telegraph office; and a little to the left is Trinity Church. A continuation of Church Road, called Lowther Road, passes along the east side of Government House, and runs into the city at Kotapaicha. On it is situated the Government High School.

Katra and Colonelganj form a mass of native shops and houses between Church Road, the Muir College, and the district offices. They contain a police-station and a post-office. In Colonelganj, near the junction of the Fort and Mayne Roads, is a famous Hindu temple, supposed to be on the very spot where Ráma and his brother Bhárata were hospitably entertained by the sage Bháradwáj. The main street of Katra is broad, well-lighted, and lined with *ním* trees. Two metalled roads run through Colonelganj at right-angles to each other.

Pháphámau is a considerable suburb lying about two miles north of Katra on the Ganges, which is here spanned by a bridge-of-boats during the dry season, connecting Allahabad with the Fyzabad road. The police have an outpost here; and here too are situated an old magazine and the Roman Catholic Convent. The sisterhood are well known throughout Allahabad for their charity; and their girls' school is one of the best educational establishments in the place.

The "Christian village" owes its origin to the destruction during the Mutiny of 1857 of the Sikandra Orphan Press at Agra. The establishment was reorganised in 1858, and brought down to Allahabad in consequence of the change in the seat of Government which took place then. The employés, all native Christians, were transferred to Allahabad, and as they did not mix readily with the general population, it became necessary to supply them with a fixed place to reside in. A piece of rent-free land (situated on the west side of the new Pháphámau

Road), about 45 acres in extent, together with a grant of Rs. 25,000 for building purposes, were allotted by Government for the purpose to the Church Missionary Society. This project was only entertained after considerable delay. The final result, however, is a prettily laid out and well situated village on the highland overlooking the Ganges. This was built in 1870-71, and consists of about a hundred houses. From out the mango trees, which grow all through the village, peeps the spire of perhaps the prettiest and most English looking church in the whole of the North-Western Provinces. This was completed and consecrated in 1875. The village also contains a commodious school-house a dispensary and a parsonage. The congregation of St. Peter's Church is identical with the population of the village, and consists of 510 souls, under the spiritual and temporal charge of a regularly ordained native pastor¹ of the Church Missionary Society. In the management of the village he is assisted by four other trustees,—the commissioner, the collector, the director of public instruction, and the superintendent of the government press. The affairs of the village, however, are to a considerable extent managed by a council (*panchayat*) elected by the inhabitants themselves. The village now needs but little help from the Church Missionary Society. It is called Muirabad, as it chiefly owes its existence to the interest taken in it by Sir William Muir, late Lieutenant-Governor of the North Western Provinces.

Andhāwan.—Village in parganah Atharban, and tahsil Manjhanpur distant 38 miles west from Allahabad, and 10 south west from Manjhanpur Pāta. Latitude $25^{\circ} 25' 42''$; longitude $81^{\circ} 18' 45''$. Population (1881) 2,248 (1,133 females).

Arañ parganah.—See KAROHANA TAHSYL.

Arañ.—Ancient village on the south bank of the Ganges, where it is joined by the Jumna, in tahsil Karchhana distant four miles south-east from Allahabad, and 10 miles north-north west from Karchhana. Latitude $25^{\circ} 25' 10''$, longitude $81^{\circ} 55' 15''$. Population (1881) 2,152 (1,029 females). It is a Great Trigonometrical Survey station. "The date of its foundation is unknown, but it was partially rebuilt by Akbar who called it Jalālabad, after his own title of Jalāl-ud-dīn. This name has now been lost, and the city, what remains of it, is known by its ancient title." [*Settlement Report*, 1878]. It contains two old Hindu temples in honour of Beni Mādho and Somehar Nāth, and has a Government school.

Asrawi Kalan.—Village—close to the banks of the Jumna—in parganah Chāñ, and tahsil Allahabad distant eight miles south west from Allahabad.

¹ At present the Revd. D. Mohun, who supplied the materials for this notice.

Latitude $25^{\circ}-22'-47''$; longitude $81^{\circ}-46'-28''$. Population (1881) 2,094 (1,129 females).

Atharban—Western parganah of the Manjhanpur tahsíl. It is bounded on the north and east by parganahs Kara and Karáú respectively ; the Jumna forms a natural boundary on the south and for half the distance on the west, separating the parganah from the Bánda district ; while the remaining western boundary is formed by the district of Fatehpur. The total area according to the latest official statement (1881) was 119 4 square miles, of which 77·8 were cultivated, 19·9 cultivable, and 21·7 barren ; the whole paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs 1,00,716 ; or, with local rates and cesses, Rs. 1,17,839. The amount of rent, including local cesses paid by cultivators, was Rs 1,47,635. There were 44,653 inhabitants (21,951 females) in 1881. For a description of the physical features, &c, of the parganah, see MANJHANPUR TAHSÍL.

Bárah.—Westernmost tahsíl and parganah of the trans-Jumna tract. It is bounded on the north by the Jumna, which separates it from parganah Chául ; on the east by the Arail parganah ; on the south-east by the Tons, which divides it from the Khairágarh parganah ; on the south-west by Rewah, and on the west by the Kirwi subdivision of the Bánda district. Its average length is about 21 miles, and its average breadth about 12 miles. There are attached to it two isolated villages, Chaukhandi and Khoha, situated in Rewah, about 12 miles as the crow flies from its south-west corner. The total area of the tahsíl according to the latest official statement (1881) was 259 1 square miles, of which 141 9 were cultivated, 72 cultivable, and 45 2 barren ; the whole paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs 1,30,550 ; or, with local-rates and cesses, Rs 1,53,497. The amount of rent, including local cesses, paid by cultivators was Rs 2,20,805.

According to the census of 1881, the tahsíl contained 242 inhabited villages of which 145 had less than 200 inhabitants, 72 between 200 and 500, 23 between 500 and 1,000, and 2 between 1,000 and 2,000. There were no villages with a population of more than 2,000. The total population of the tahsíl was 53,430 (26,502 females). The density to the square mile is accordingly only 206, while the average of the district is 520 3. Classified according to religion, there were 51,579 Hindus (25,605 females), and 1,851 Musalmáns (897 females).

In physical features, this tahsil, together with that of Khairāgarh, differs greatly from the rest of the district. These tracts form the northern outskirts of the high tableland of Central India, and resemble in character the Banda and Hamirpur districts. The main feature is the long low ranges of sandstone hills, occasionally culminating in small peaks of rock. Between these the land sometimes dips down into a broad valley of fertile black soil (*mdr*), and sometimes spreads into wide stony plains too dry and hard to be cultivated except in favourable spots. The tahsil may be divided into three main tracts: first, the strip of lowland along the bank of the Jumna, varying in width from one to three miles; secondly, the high upland tract, of which the main portion of the tahsil on the west side beyond this lowland strip consists; and, thirdly, the low *mdr* plain lying on the eastern side.

The first of these tracts is an old alluvial formation, the greater part of which lies on a level out of reach of flooding by the river, and is thickly dotted with villages and hamlets. The predominant soils are *dāmat*, *sigon*, and *matiydr*. There is little *mdr*, and only here and there is there any of the low-lying moist land known as *kachhdr*. The land is well worked, and the produce, as a rule, is good. The chief crops are *jūdr* and *bdjra* in the *khariḥ* and gram, and wheat or barley generally sown mixed with peas, in the *rabi*. The second main tract occupies almost three-fifths of the area of the tahsil. On its rocky hills nothing whatever will grow, and on its broad stony slopes only a little *kodon* or some coarse *khariḥ* grain can be raised here and there. The intermediate tablelands are generally covered with fields or the traces of fields. The soil is mostly an inferior *mdr*, and is easily affected either by an excess or a deficiency of rain. The depressions, however, between the hill ranges and tablelands contain fair *mdr* and *matiydr* soil, and rice is here pretty largely grown. The third tract is of much superior quality to the second. It consists of a low plain, which catches the drainage from the north and west. The soil, which is for the most part either *mdr* or *matiydr*, is by nature moist. All the best lands bear a double crop of rice and *rabi*, and the finer *mdr* soil bears good wheat and barley. The chief drawback to this tract is that, owing to its low level, it is liable to injury by floods in years of excessive rainfall.

Taking the tahsil as a whole, it is much inferior in quality to any other part of the district, except the southern part of Khairāgarh. The outturn is almost wholly dependent on the rainfall, and there is no well irrigation, except here and there around village sites. In the rocky tracts water is deep,

and wells can only be sunk with great difficulty : in the lowlying tracts the soil, unsuitable for well-sinking and tank irrigation, covers only a small area. The nature of the soil, too, is such that irrigation can only be of use under certain conditions, and could not be universally applied : the soil generally, and especially *már*, is so porous and sucks in moisture so quickly, that water will not spread over the ground at all, unless it has been pulverised and specially prepared ; and to water a field effectually the water must be flung broadcast over it by a laborious process. On the whole, it may be said that the surplus which remains to the cultivators for the payment of rent is abnormally small even in ordinary years. The climate of the tahsíl is unhealthy. In the rocky tracts the heat in the dry months is intense, and water is scarce, in the rainy season the lowlying tracts become a swamp. The result is that fever is everywhere prevalent.

The fiscal history of this tahsíl is intricate. At the cession it was included in a single contract of settlement with the then rája of Bárah, but it was sold in 1810 for arrears of revenue and purchased by the rája of Benares. It reverted from the latter in 1831, under a decree of the special commission, to Lál Chhatrpat Sinh, father of the present rája of Bárah. The detailed settlement of the tahsíl, under Regulation VII of 1822, was commenced by Mr. Spiers in 1832, and completed in 1834. For some reason Lál Chhatrpat Sinh was, under the sanction of Government, excluded from the management of his property, and the settlement of the entire tahsíl made with farmers, a *málíkána* allowance of 20 per cent on the Government demand, i.e., one-sixth of the sum paid by the farmers, being granted to the rája. No inquiry was made as to the existence of proprietary rights inferior to the rája's, the farmers selected were usually the *mukaddams* of the villages when *mukaddams* existed, but they were settled with, not as *mukaddams*, but as farmers, and all equally paid *málíkána*. The term of this settlement extended to 1847. In 1839, when Mr Spiers' settlement had still eight years to run, the settlement of the district under Regulation IX. of 1833 was made by Mr. Montgomery. But, apparently, the fact that in Mr Spiers' settlement the question of subordinate proprietary rights was not touched, did not occur to him, and he accepted the arrangements as they stood, and took engagements for a 30 years' settlement from the persons he found in possession. When, however, the term of the farming leases of the preceding settlement expired, the matter was brought to the notice of Government, and between 1847 and 1853 a succession of officers were appointed to investigate the question, while the rája was again excluded from management for another term of 12 years.

from 1847 The result of the investigation showed that subordinate rights did exist in nearly two fifths of the whole number of villages. In these villages the farming settlement accordingly terminated and a *burwadári* settlement was made with the *makaddams* on the same terms as before, that is, the revenue demands were unchanged and one-sixth of the payments was given to the *rāja* as *mdlikdāna*. In a few villages in which the *rāja* had formerly granted away his proprietary right, settlement was made free of *mdlikdāna* with the persons in possession. In the remaining villages the farming leases were continued for a term of 12 years, *i.e.*, up to 1859 *mdlikdāna* being payable as before

Rāja Chhatrpat Singh died in 1854 but his successor, the present *Rāja Banspat Singh*, although admittedly competent to manage, could not assume possession of the villages last mentioned till 1859, after the farming leases had expired. In 1863 the *rāja*, having fallen into debt to the amount of three lākhs of rupees, was obliged to sell his *mdlikdāna* allowance of Rs. 12 781 8 7 to a banker named *Manohar Dās* for Rs. 1,40,000, and to lease his *samīnddri* villages for a short term of years. In 1871 72 he resumed possession of his property, which now consists only of his *samīnddri* estate

Barah.—The tahsili town of the tahsil of the same name, situated on an unmetalled road, 18 miles south-south west of Allahabad. Latitude $25^{\circ}15'11.75''$ longitude $81^{\circ}45'29.91''$. It is about a half mile distant from the Jabalpur branch of the East Indian Railway. The nearest station is Jasra, five miles distant. Population (1881) 686 (327 females). It contains an imperial post-office, a second-class police-station, a branch dispensary (2 000 patients in 1882), and a village school. Situated in the midst of marabes, the place is very unhealthy

Baraut.—Village in parganah Kiwāi, distant 28 miles east-south-east from Allahabad along the Grand Trunk Road and five south-east from Handia. Population (1881) 1,229 (549 females). It has a district post-office, and a third-class police-station.

Barethi.—Village in parganah Mah; distant 15 miles east from Allahabad, and 7 west from Handia. Latitude $25^{\circ}32'38''$ longitude $82^{\circ}7'20''$. Population (1881) 2,803 (1,371 females)

Barokhar—Talúka of the Meja tahsil. See the article on that tahsil

Barokhar—Village at the foot of the Khalmur hills, in the very south of the district, in parganah Khairāgarh distant 40 miles south from Allahabad, and 21 south-west from Meja. Latitude $24^{\circ}53'50''$ longitude $81^{\circ}58'38''$. Population (1881) 3,210 (1,563 females). The local bāzār, held on Wednesdays

and Saturdays, has a traffic the value of which is estimated at Rs 1,400 yearly. There is a police outpost

Bháratganj.—Town, about a mile north of Mándá and separated from it by a hill, in parganah Khairágáñh; distant 39 miles south-east from Allahabad, and 11 east from Meja. Latitude $25^{\circ}-6'-59\ 3''$; longitude $82^{\circ}-18'-54\ 9''$. Population (1881) 4,013 (2,118 females). It has a district post-office. There is a flourishing market here, with a traffic the annual value of which is estimated at Rs 23,000. Trade is carried on with Mirzapur, Benares, and other places, principally in grain, cloth, metal vessels, &c. "Famous for its dyed and stamped cloths and iron vessels" [*Settlement Report*, 1878]. It is called after Bhárat, an ancestor of the rája of Mándá, who founded it about two hundred years ago.

The watch and ward of the town is provided for by taxation under Act XX of 1856. During 1881-82 the house tax thereby imposed, together with a balance of Rs. 343-0-9 from the preceding year, gave a total income of Rs 1,169-13 9. The expenditure, which was chiefly on police (Rs 552-5-10), public works (Rs 185), and conservancy (Rs 216), amounted to Rs, 1,060 14-3. The returns showed 237 houses, of which 460 were assessed with the tax the incidence being Rs 2-7-2 per house assessed, and Re 0 4-6 per head of population.

Bharwári—Village in parganah Cháil; distant 24 miles west-north-west from Allahabad. Population (1881) 1,066 (143 females). It is situated at the junction of three metalled roads, leading to Manjhaupur, Múratganj, and Koh Khurij. Is a railway station on the East Indian Railway, and has an imperial post-office and a Government school.

Bhíta.—Small village in tahsíl Karchhana; distant 11 miles south-south-west from Allahabad, and 10 west from Karchhana. Latitude $25^{\circ}-18'-31\ 93''$; longitude $81^{\circ}-50'-31\ 82''$. Population (1881) 503 (253 females). For an account of the ancient remains at Bhíta, see Part III. under the head ANTIQUITIES [*supra*, p 69].

Bíkar—Small village, on the south bank of the Jumna, in tahsíl Karchhana; distant 11 miles south-south-west from Allahabad, and 10 west from Karchhana. Latitude $25^{\circ}-19'-3''$; longitude $81^{\circ}-50'-29''$. Population (1881) 617 (346 females). It has an extensive trade with Mirzapur, Calcutta, &c, in grain, linseed, cattle, and hides, which are exported from it in large quantities.

Cháil parganah.—*Vide* ALLAHABAD TAHSTL.

Cháil.—An old village, noticeable only as having been in former days a tahsíl station. Latitude $25^{\circ}-25'-18''$, longitude $81^{\circ}-41'-5''$. It is about five miles south of Pura Mufti on the Grand Trunk Road, and distant 16 miles west from Allahabad. Population (1881) 1,741 (941 females). A Government

school is located in the old tahsil building, and the village is still adorned with two handsome mosques.

Charwa.—Large village in parganah Oháil distant 19 miles west from Allahabad and 3 miles south of the Grand Trunk Road. Latitude $25^{\circ} 28' - 50''$; longitude $81^{\circ} 37' - 51''$ Population (1881) 5,589 (2,819 females) It is principally owned by Brahman landlords.

Chaukhandi.—This village, together with Khoha, is included in tahsil Bārah, but is situated 12 miles over the border of the district in the Rewah territory Latitude $24^{\circ} 59' - 58''$, longitude $81^{\circ} 27' - 5''$ Population (1881) 1,477 (779 females). There is a local bāzār here, and the value of the annual traffic is estimated at Rs. 2,000 It is also a station of the Great Trigonometrical Survey It has been repeatedly proposed to transfer this village to Rewah: but negotiations with that object have always failed

Chaurási.—Northern talúka of tahsil Moja. See the article on that tahsil

Daíya.—Southern taluka of MEJA TAHSIL which see.

Daraganj.—Suburb of Allahabad city See the article on that city

Dáranagar.—Town in parganah Kara two miles north of the Grand Trunk Road distant 39 miles west-north-west from Allahabad, and 4 north-east from Siráthu. Latitude $25^{\circ} 40' 54''$; longitude $81^{\circ} 23' - 28''$ Population (1881) 3 273 (1 639 females) It has an imperial post-office and a tahsil school. The market, held daily has traffic with Oudh, Agra, and other places, principally in grain, cloth, brass vessels, and cotton. The estimate of the annual value of this trade is Rs. 9,000 Dáranagar was founded in the reign of Sháh Jahán, and named after his eldest son Dára Shikoh

The watch and ward of the town is provided for by taxation under Act XX. of 1856 During 1881-82 the house-tax thereby imposed together with a balance of Rs. 142-0-3 from the preceding year gave a total income of Rs. 320-4-5. The expenditure, which was chiefly on police (Rs. 433-7-9), public works (Rs. 123), and conservancy (Rs. 128), amounted to Rs. 782-3-11. The returns showed 558 houses, of which 451 were assessed with the tax: the incidence being Rs. 1 11-5 per house assessed, and Rs. 0-4 1 per head of population.

Deoria.—Small village on the banks of the Jumna, in tahsil Karchhana, distant 11 miles south-south-west from Allahabad, and 10 west from Karchhana. Latitude $25^{\circ} 18' - 57''$ longitude $81^{\circ} 50' - 6''$ Population (1881) 286 (154 females) The local bāzār has an annual traffic the value of which is estimated at nearly Rs. 4 000 Opposite this village, in the stream of the Jumna, is situated the picturesque temple of Suján Deota [*vide* ANTIQUITIES, p. 70]

Dhokrí.—Village in parganah Jhúsi, distant 17 miles south-east from Allahabad, and 14 south from Pháulpur Latitude $25^{\circ} 21' 26''$ longitude $82^{\circ} 7' - 50''$ Population (1881) 2,559 (1,062 females)

Dubáwal.—Village in parganah Jhúsi, distant 10 miles south-east from Allahabad, and 14 south-south-west from Phúlpur. Latitude $25^{\circ}-22'-12''$; longitude $82^{\circ}-2'-51''$. Population (1881) 2,426 (1,218 females).

Garhwa.—*Vide* ANTIQUITIES [Part III., page 65]

Ghínpur—Village in parganah Mirzápur Chaubári; distant 25 miles north-north-east from Allahabad, and 12 north-east from Soráon. Latitude $25^{\circ}-43'-45''$; longitude $82^{\circ}-2'-51''$. Population (1881) 2,118 (1,107 females).

Ghúrpur.—Small village in parganah Arail; distant 10 miles south from Allahabad, and 8 west from Kaichhana. Latitude $25^{\circ}-18'-49''$; longitude $81^{\circ}-51'-23''$. Population (1881) 144 (68 females). It has a district post-office, a third-class police-station, and a local bázár with traffic the annual value of which is about Rs. 2,000.

Gohri.—Village in parganah Soráon; distant eight miles north from Allahabad, and three south from Soráon. Latitude $25^{\circ}-34'-0''$, longitude $81^{\circ}-54'-25''$. Population (1881) 2,131 (1,048 females). The local bázár, better known as Mohanganj, has an annual traffic, valued at between Rs. 1,000 and Rs. 1,500, mostly in tobacco.

Handia.—Easternmost of the three trans-Gangetic tahsils of the district, comprising the parganahs of Mah and Kíwái. It is bounded on the north by Jaunpur; on the east by Mirzapur; on the south by the Ganges, separating it from tahsíl Khairágarh; and on the west by parganahs Jhúsi and Sikandra. Its greatest length north and south, and its greatest breadth east and west, are each about 20 miles. The total area according to the latest official statement (1881) was 296·3 square miles, of which 174·8 were cultivated, 41 cultivable, and 80·5 barren. The area paying Government revenue or quit-rent was 294·9 square miles (174·3 cultivated, 40·9 cultivable, 79·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 3,22,143; or, with local rates and cesses, Rs. 3,77,245. The amount of rent, including local cesses, paid by cultivators was Rs. 5,61,016.

According to the census of 1881, the tahsíl contained 586 inhabited villages: of which 258 had less than 200 inhabitants; 220 between 200 and 500; 85 between 500 and 1,000; 22 between 1,000 and 2,000; and 1 between 2,000 and 3,000. There were no villages or towns containing a population of more than 3,000 inhabitants. The total population was 184,754 (91,090 females), giving a density of 623·5 to the square mile. Classified according to religion, there were 165,420 Hindus (81,132 females), and 19,334 Musalmáns (9,958 females).

Parganah Mah may be briefly described as consisting of two lowlying

tracts with a high ridge between them, and parganah
Physical features. Kiwái as consisting of a hollow of lowlying land, the

northern edge being formed by the Mah ridge, and the southern by the high bank of the Ganges. The soil of the lowlying tracts of Mah and of Kiwái are clayey in character; and the cultivated land in the former is interspersed with patches of *usar* waste. The Mah ridge passes into Mirzapur, and a spur of highland from the same ridge enters the east side of Kiwái. The soil of this ridge is mainly loam, varying in quality according to position and level, and with little or no trace of *usar*. The high bank of the Ganges, mentioned above as forming the southern edge of the Kiwái depression, is a strip of highlying uneven *kankar* land, varying in width from one to three miles, and forming the high water bank of the river. North of this ridge is a strip of level loam, which intervenes between the ridge and the lowlying clay soil of the Kiwái trough. Only in the south west corner of the tahsil is there any alluvial land; this adjoins and forms part of the Jhúsi *kachhár*. The drainage lines of the tahsil lie east and south. There are numerous *gháts*, which receive the water from the highlands. After they are filled, the surplus finds its way to the Barnan, the Bairagia, and the Ganges. The Barnan *adla* enters Máh at its north west corner from Sikandra. After running for some distance in a broad bed along the Jaunpur border, it turns southward and passes through a large tract of lowlying rice land, which it annually floods. It then flows east and again north in deep cutting into Mirzapur. The Bairagia *adla* runs through the south west corner of Máh, and forming the boundary of parganahs Kiwái and Jhúsi, empties itself into the Ganges. Neither of these streams carries water except in the rains.

The principal landholding classes in the tahsil are Muhammadans, Ráj

Landholders and tenants. puts, and Baniás. Of the Mussalman proprietors, the

Saryids of Utraon and Shariks of Basgit are the oldest, their possession dating as far back as the cession. Many of the Rájputs are also old hereditary landholders. The principal cultivating classes are Brahmans, Ahírs Rájputa, and Kurmis. Their condition is much the same as that of their brethren in the other trans-Gangetic tahsils of the district. The high-caste cultivators are here as elsewhere in the district the favoured classes in the matter of rent-paying.

Fiscal history There is nothing special to note in the fiscal history of this tahsil. Of parganah Mah no mention is found in any of the old reports prior to 1215 *fasli* (1808 A D). Parganah

Kiwái was ceded by the nawáb wazír of Oudh to this Government in 1816. Since their cession, the revenues of both the parganahs have steadily increased at every succeeding settlement.

Handia.—The principal place in the tahsíl just described; distant 23 miles east-south-east from Allahabad, along the Grand Trunk Road towards Benares. Latitude $25^{\circ}-21'-56''$; longitude $82^{\circ}-13'-50''$. Population (1881) 1,992 (978 females). It has an imperial post-office, a first-class police-station, a tahsíl school, and a first-class branch dispensary (3,234 patients in 1882). The market—called Munshíganj—carries on trade with Mirzapur and Jaunpur, mainly in hides, the value of which in Rs. 7,500 annually.

Hanumárganj—Small village in parganah Jhúsi; distant 12 miles east-south-east from Allahabad, along the Grand Trunk Road towards Benares, and 11 south-south-west from Phúlpur. Latitude $25^{\circ}-24'-50''$, longitude $82^{\circ}-4'-13''$. Population (1881) 633 (273 females). It has an imperial post-office, and a third-class police-station.

Ismáilganj—See TIKRI.

Jasra—Small village, in tahsíl Karchhana, noticeable only as being a railway station on the East Indian Railway (Jabalpur branch), distant 14 miles south from Allahabad, and 11 west from Karchhana. Latitude $25^{\circ}-16'-40''$; longitude $81^{\circ}-48'-48''$. Population (1881) 278 (134 females).

Jhúsi.—Southern parganah of tahsíl Phúlpur, lies east of the city of Allahabad across the Ganges, which, making a bend to the east after its junction with the Jumna, forms the boundary of the parganah both on the west and the south sides. On the east it is bounded by tahsíl Handia, and on the north by parganah Sikandra. Its average length is about 12 miles, and its average breadth about 10 miles. The total area according to the latest official statement (1881) was 118 2 square miles, of which 71 2 were cultivated, 20 7 cultivable, and 26 3 barren, and the whole pays Government revenue or quit-rent. The amount of this payment to Government (including, where such exists, water-advantage, but not water-rates) was Rs. 1,38,704, or, with local rates and cesses, Rs 1,62,163. The amount of rent, including local cesses, paid by cultivators was Rs 2,04,659. The population in 1881 was 68,532 (34,503 females). For an account of the physical features, &c., of the parganah, see PHÚLPUR TAHSÍL.

Jhúsi—An ancient town situated 14 miles south-west of Phúlpur, on the north bank of the Ganges, and on the Grand Trunk Road. Latitude $25^{\circ}-26'-18\ 8''$, longitude $81^{\circ}-56'-44\ 2''$. A bridge of boats in the dry season, and a ferry in the rains connects it with Dáráganj, a suburb of Allahabad on

the other side of the river Population (1881) 3,671 The town consists of New Jhūsi (population 2,267) and Old Jhūsi (population 1,404) Here is a Great Trigonometrical Survey station, an imperial post-office, and a first-class police station.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs 123-12-8 from the preceding year gave a total income of Rs 724-0-9 The expenditure, which was chiefly on police (Rs. 332-10-0), public works (Rs 181-4-0), and conservancy (Rs. 153-15-0), amounted to Rs. 680-1-6. The returns showed 665 houses, of which 343 were assessed with the tax : the incidence being Rs. 1 12-0 per house assessed, and Rs. 0-2-8 per head of population.

The town of Jhūsi¹ is by common consent allowed to be the *Pratisthān* or *Kesi*, of the Puranic histories, the residence of the first prince of the lunar dynasty, Paruravas, the son of Buddha, the son of the moon. It was afterwards called *Harbongpur*, and was the principal scene of the vagaries of Rāja Harbong, from whom it derived its name These vagaries the rāja carried to such extremes that "*Harbong-la rāj*" has become a proverbial expression for civil disorder and maladministration. Various stories are current about this rāja, all showing that injustice was the quality for which he was most noted. Among other absurdities he ordered that all things, whether rare or common, should be sold at the same price. This induced the great Gorukhnāth when on his travels to take up his abode for a time at Harbongpur, although his teacher Muchhander counselled retreat. Not many days after their arrival a murderer was to be executed but escaped, whereupon the rāja, in a rage, ordered that the two largest men in the crowd should be hung in the place of the criminal The two largest men happened to be Gorukhnāth and Muchhander who took counsel together, and when brought to the gallows, quarrelled for precedence. The rāja, struck with the strangeness of this proceeding, inquired the cause; and was informed by Muchhander that they had ascertained from books and learned pandits that whoever should be first hanged that day would go immediately to Paradise. "If that be the case, said the rāja, "the fate is too good for either of you. I'll hang first, if you please : ' and he was hanged at his own request. The devotees, shocked at the atrocities which took place in Harbongpur after his death, reduced it to ruins. Musalmāns ascribe its destruction to a miracle of Sa'iid Ali Murtaza, who died in 1350 A.D ; and who is said to have changed the name of the place to Jhūsi, which name is derived from *jhūnsa*, a kind of grass which is abundant there In the time of Akbar the town was known by the name of Hadiabas : and it formed one of the triangle

¹ Vide Elliot's Glossary "*Harbong-La-rāj*"

of cities (Prayág and Jalálabad being the others) forming the centre from which the *súba* of Allahabad was ruled. It subsequently reassumed its older name.

Kájú—Village in parganah Cháil; distant 21 miles west from Allahabad. Latitude $25^{\circ}-28'-53''$, longitude $81^{\circ}-35'-29''$. Population (1881) 2,165 (1,132 females). It contains a Government school.

Kaliánpur.—Village in parganah Soráon; distant 21 miles north from Allahabad, and 10 miles north from Soráon. Latitude $25^{\circ}-44'-20''$; longitude $81^{\circ}-50'-54''$. Population (1881) 2,27 (1,159 females).

Kara parganah—*Vide* SIRÁTHU TAHSÍL.

Kara—Large town on the banks of the Ganges, in tahsíl Siráthu, distant 41 miles west-north-west from Allahabad, four miles north of the Grand Trunk Road, and five north-north-east from Siráthu. Latitude $25^{\circ}-41'-55''$; longitude $81^{\circ}-24'-21''$. By the census of 1881 the area was 133 acres, with a total population of 5,080 (2,564 females), giving a density of 38 to the acre. The Hindus numbered 2,054 (1,044 females), and Musalmáns 3,026 (1,520 females). It is a station of the Great Trigonometrical Survey, and has an imperial post-office and a third-class police-station. There is a large fair held here every year, when the standard of Ghází Mír, a celebrated *fakír*, is carried in procession. The market has traffic with Oudh and Fatehpur, principally in grain, cloth, and paper, which is estimated as having a yearly value of Rs. 8,000. Mr Porter, the settlement officer, remarks.—“There was formerly a large trade and manufacture of paper in this town, but it has of late much declined.” This is mainly due to the paper factories which have been established at Shiurampur (Serampore). The blankets made here are still well known. The place is celebrated as being the seat of government of the Pathán *súba* of Kara-Mánikpur, and its vicissitudes of fortune are described in the historical notice of the district in Part III. Its ruins are alluded to under the head of ANTIQUITIES. The water-supply of the place is very scanty.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs 167-1-9 from the preceding year, gave a total income of Rs 1,086-14-6. The expenditure, which was chiefly on police (Rs. 467-13-9), public works (Rs 120), and conservancy (Rs 200), amounted to Rs 898-9-11. The returns showed 1,010 houses, of which 485 were assessed with the tax, the incidence being Re 1-14-3 per house assessed, and Re 0-3-2 per head of population.

Karári—Eastern parganah of the Manjhanpur tahsíl. It is bounded on the north by parganah Kara; on the east by parganah Cháil, on the south by

the Jumna, which separates it from the Banda district and on the west by parganah Atharban. The total area according to the latest official statement (1881) was 154·3 square miles, of which 99·1 were cultivated, 19·1 cultivable, and 36·1 barren all paying Government revenue or quit rent. The amount of this payment (including, where such exists water-advantage, but not water-rates) was Rs. 1,37,552 or, with local rates and cesses, Rs. 1,60,936. The amount of rent, including local cesses, paid by cultivators was Rs. 2,39,874. Population (1881) 75,680 (38,116 females). For a description of the physical features, &c., see MANJHAUPUR TAHSIL.

Karari.—Town in the parganah of the same name; distant (vid Grand Trunk Road and Bharwari) 33 miles west from Allahabad and 8 south-east from Manjhaupur Pata. Latitude $25^{\circ} 27' - 5''$ longitude $81^{\circ} 28' - 19''$. Population (1881) 3,584 (1,658 females). It has an imperial post-office, a Government school and a second-class police-station. Act XX. of 1856 was once in force for a short time; but had to be withdrawn owing to the opposition shown to it by the inhabitants, who, as soon as it was introduced proceeded to leave the town. There is an old fort here, formerly used as the tahsil, but it is now in ruins. The local bazar has an annual traffic of a value estimated at Rs. 1,000. The principal inhabitants are Saiyids, th the Shia sect, who claim descent from Saiyid Hasam, who came direct from Persia and founded Karari.

Karchhana.—Middle tahsil of the three trans-Jumna tahsils, conterminous with the parganah of Arwal. It is bounded on the west by tahsil Barah; while on the north, east, and south it is enclosed by the Jumna, Ganges, and Tons. The Jumna divides it from parganah Chail, the Ganges from parganahs Jhusi and Kiwai, and the Tons from parganah Khairagarh. Its greatest length north and south is about 10 miles, and its greatest breadth east and west about 22 miles. The total area according to the latest official statement (1881) was 263 square miles, of which 168·9 were cultivated, 44·3 cultivable, and 49·8 barren the whole paying Government revenue or quit rent. The amount of this payment (including, where such exists, water advantage, but not water rates) was Rs. 2,06,838; or, with local rates and cesses, Rs. 3,11,497. The amount of rent, including local cesses, paid by cultivators was Rs. 4,44,390. According to the census of 1881, the tahsil contained 389 inhabited villages: of these 126 had less than 200 inhabitants 139 between 200 and 500; 58 between 500 and 1,000 13 between 1,000 and 2,000; 2 between 2,000 and 3,000 and 1 between 3,000 and 4,000. There are no towns of any importance except Karma, where Act XX.

of 1856 is in force; but Bhita and Deoriya are interesting from an antiquarian point of view. At Naini is the Allahabad Central Jail. Karchhana itself is a neat little village about two miles away from the railway station of the same name. The total population of the tahsíl was 124,094 (61,396 females), giving a density of 471.84 to the square mile. Classified according to religion, there were 115,113 Hindus (56,984 females), 8,942 Musalmáns (4,397 females), 2 Jains (both males), and 37 Christians (15 females).

Karchhana is an irregular shaped tahsíl, the northernmost point being on the Jumna between the East Indian Railway Bridge and the Allahabad Fort. It consists of lands of a very varied character. To the extreme west, the stone hills and black soil valleys of the Bárah tahsíl are found in few villages, but most of the land on the Bárah borders is lowlying clay soil (*matiyár*). This forms the basin in which the drainage from the hills collects, the surplus forcing its way north-east and west into the surrounding rivers. A strip of fine level loam, running north-west and south-east, and projecting northwards to the confluence of the Ganges and the Tons, lies north of the clay tract. The extreme east of the northern projection of this strip of loam is lowlying land flanked by a high bank, and is evidently an old bed of the Ganges. The water in it lies close to the surface, and the land is so moist that no irrigation is required. The soil is much the same, the crops as good, and the rents as high as in the upland irrigated loam tract. Except this lowlying tract, the country along the three rivers consists of strips of highlying undulating land, much cut up by drainage lines. These vary in breadth from one to three miles. Below these on the Ganges and Jumna, there are at intervals patches of rich alluvial land and large tracts of sandy waste. Besides the country already described, there are included in this tahsíl a tract of alluvial land at the junction of the Ganges and the Tons, and two islands in the centre of the former river. These are liable at any time to have their value largely increased by alluvial deposits, or, on the other hand, to be entirely obliterated by the action of the river.

The original inhabitants of the tahsíl are said to have been Bhars, and traces of them still remain in the mounds of earth and brick (the ruins of their forts) that still dot the tahsíl. From the western portion along the Jumna the Bhars were driven by Irádat Khán, the founder of Irádatganj, and the reputed ancestor of the present Pathán zamíndárs. The northern portion along the Ganges was taken by the Bais Rájputs, probably mercenary soldiers from Oudh; they claim to have held since the time of Akbar. The east was conquered, so say the legends, in the

Landholders and tenants

16th century by Hīrāpurī Pāndes under Pan Pānde, from whom is derived the name Panāsa, their chief seat. The southern part, after the expulsion of the Bhars, was occupied by a branch of the Kānauj royal family of Gaharwār Rājputs. These were the four principal tribes who succeeded the Bhars, and who date their possession since before the cession. The predominating cultivating classes are Brahmans, Kurmis, Rājputs, and Ahirs.

The fiscal history of this tahsil has been fully dealt with in the district memoir [Part III., pp 95-106]

Karchhana.—Headquarters of the tahsil just described; distant 18 miles south-east from Allahabad with which it is connected by an unmetalled road. Latitude $25^{\circ}17'2''$ longitude $81^{\circ}57'32''$ Population (1881) 801 (889 females). It has an imperial post-office, a second-class police-station and a tahsil school. The railway station bearing this name is situated at Rāmpur, about two miles north-west of the village itself. The local bāzār has a traffic valued at Rs. 2,200 yearly.

Karma.—Town in parganah Arnīl distant 12 miles south from Allahabad, and 6 west from Karchhana. Latitude $25^{\circ}17'52''$; longitude $81^{\circ}53'14''$ Population (1881) 3,204 (1,556 females). On Tuesdays and Fridays a market is held here. The principal articles of traffic are grain, cotton, hides, bamboo, cattle and metal vessels. Mr Porter, the settlement officer remarks that "the trade in cattle and hides is larger than in any other mart in the district." The estimated annual value of this traffic is a little over Rs. 50,000. Adjoining and forming a portion of the Karma market is the chak Ghanshām Dās bāzār, the annual trade of which is valued at Rs. 21,000.

The watch and ward of the town is provided for by taxation under Act XX. of 1880. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 184-14-11 from the preceding year gave a total income of Rs. 1,018-6-8. The expenditure, which was chiefly on police (Rs. 468-13-6), public works (Rs. 73), and conservancy (Rs. 144), amounted to Rs. 759-12-8. There were 838 houses, of which 374 were assessed with the tax; the incidence being Rs. 2-1-8 per house assessed, and Rs. 0-8-5 per head of population.

Kashia.—Village in parganah Chāil distant 21 miles west-north-west from Allahabad. Latitude $25^{\circ}32'28''$; longitude $81^{\circ}35'25''$ Population (1881) 2,222 (1,153 females). It lies three miles south-east of Bharwārī between the railway and the Grand Trunk Road. A Government school is located here.

Kashia.—Village on the banks of the Ganges, in parganah Kara; distant 27 miles west north west from Allahabad, and 10 east from Sirāthū. Latitude $25^{\circ}35'50''$; longitude $81^{\circ}30'31''$ Population (1881) 2,019 (1,038 females).

Katra.—*Vide* ALLAHABAD CIVIL STATION

Khairágarh parganah—See MEJA TAHSÍL.

Khairágarh.—Now consists merely of an old fort near the Tons. It is situated in the village of Khara in Chaurási, and is therefore not even in the limits of talúka Khairagarh.

Kharka.—Western talúka of MEJA TAHSÍL, which see.

Khíri.—Village in parganah Khairágarh, distant 29 miles south from Allahabad, and 22 south-west from Meja. Latitude $25^{\circ}-2'-18''$; longitude $81^{\circ}-52'-2''$. Population (1881) 1,186 (592 females). It has a district post-office and a third-class police-station. There is also a small local bázár here.

Kiwái—Southern parganah of tahsíl Handia. It is bounded on the north by parganah Mah, on the east by parganah Bhadohi of the Mirzapur district; on the south by the Ganges, which divides it from parganah Khairágarh, and on the west by the Ganges (which separates it from parganah Arail) and the Jhúsi parganah. Its greatest length east and west is 17 miles, and its breadth at the broadest part is 11 miles. The total area according to the latest official statement (1881) was 143.5 square miles, of which 85.1 were cultivated, 20.8 cultivable, and 37.6 barren, all paying Government revenue or quit-rent. The amount of this payment (including, where such exists, water-advantage, but not water-rates) was Rs. 1,65,510; or, with local rates and cesses, Rs. 1,93,651. The amount of rent, including local cesses, paid by cultivators was Rs. 2,87,143. The total population at the last census (1881) was 85,768 (42,081 females). For the physical features, &c., of the parganah see HANDIA TAHSÍL.

Kiwái—An insignificant village in the parganah of the same name, situated on the border of parganah Bhadohi of the Mirzapur district, distance 35 miles west from Allahabad, and 12 north-east from Handia, the tahsíl capital. Latitude $25^{\circ}-27'-0''$; longitude $82^{\circ}-23'-30''$. Population (1881) 224 (113 females).

Koh Khiráj.—Village on the banks of the Ganges, in parganah Kara; distant 24 miles west-north-west from Allahabad. Latitude $25^{\circ}-35'-43''$; longitude $81^{\circ}-32'-42''$. The Grand Trunk Road runs through the village lands. Population (1881) 1,665 (833 females). It has a district post-office and a third-class police-station. There is a boat ferry service here, kept up all the year round, except when the river is fordable.

Kohnrár or Kohrár.—Talúka of tahsíl Meja. See the article on that tahsíl.

Kohnrár or Kohrár—Village on the south bank of the river Tons, in parganah Khairágarh; distant 23 miles south-south-east from Allahabad, and eight west from Meja. Latitude $25^{\circ}-8'-19'-37''$; longitude $82^{\circ}-0'-6'-53''$. Popu-

lation (1881) 2,093 (1,048 females) There is a flourishing local bazar here, with traffic of a value amounting to Rs 4,400 yearly also an outpost of the Meja police-station and a Government school Near the river are the ruins of an old fort and to the south of the village is an old *boli*, or well, with steps right down to the water This is now quite out of repair

Koraon.—Small village at the junction of six unmetalled roads in parganah Khairagarh distant 35 miles south-south-east from Allahabad, and 11 south from Meja Latitude $24^{\circ} 59' 35.82''$ longitude $82^{\circ} 6' 27.51''$ Population (1881) 1,098 (541 females) It has a district post-office and a second-class police-station. The local bazar has an annual traffic of a value estimated at Rs. 3,300

Koriyon.—Village in parganah Kara distant 42 miles west north west from Allahabad, and 7 north from Sirathu. Latitude $25^{\circ} 44' 40''$ longitude $81^{\circ} 20' 46''$ Population (1881) 2,185 (1,036 females).

Kosam.—Consists at the present time of two villages, Kosam Inam and Kosam Khiraj—"rent free" and "rent paying" It lies in parganah Karari, 28 miles west of Allahabad, and 13 south of Manjhanpur Latitude $25^{\circ} 20' 26''$ longitude $81^{\circ} 26' 22''$ Population (1881) 1,927 (991 females): *i.e.*, Kosam Inam, 950 and Kosam Khiraj, 977 A full account of this place has been given under the heading ANTIQUITIES.

Kotwa.—Village in parganah Jhusi distant 11 miles south-east from Allahabad and 18 south-south-west from Phulpur Latitude $25^{\circ} 22' 50''$; longitude $82^{\circ} 3' 18''$ Population (1881) 4,106 (2,047 females) Two miles to the south west is an old Hindu temple, in the village of Kankra, where a small fair is held annually in the month of August.

Kydganj—See ALLAHABAD CITY

Lachagiri—A famous bathing place of the Hindus situated on the north bank of the Ganges, about $8\frac{1}{2}$ miles due south of Handia. Latitude $25^{\circ} 18' 57''$ longitude $82^{\circ} 13' 44''$ Population (1881) 1 197 (females 609) A metalled road runs to it from the Grand Trunk Road, and there is a police outpost at it. A ferry connects it with the opposite village of Parampur In former days the river steamers used to stop here. The place is sometimes called Kasaundhan, that being the name of the village.

Mah.—Northern parganah of tahsil Handia. It is bounded on the north by Jaunpur; on the east by Mirzapur on the south by the Kiwai parganah; and on the west by the parganahs of Jhusi and Sikandra The total area according to the latest official statement (1881) was 152.8 square miles, of which 89.7 were cultivated, 20.2 cultivable, and 42.9 barren. The area paying

Government revenue or quit-rent was 151·4 square miles (89·2 cultivated, 20·1 cultivable, 42·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 1,56,633, or, with local rates and cesses, Rs. 1,83,594. The amount of rent, including local cesses, paid by cultivators was Rs. 2,73,873. The total population according to the census of 1881 was 98,986 (49,009 females). The physical features, &c, of the parganah will be found described in the article on tahsíl Handia.

Mah.—A fort in the village of Jalálpur, from which the Mah parganah takes its name.

Mahgáon.—Village in parganah Chául; situated on the Grand Trunk Road, 16 miles west-north-west from Allahabad. Latitude $25^{\circ}30'37''$; longitude $81^{\circ}39'0''$. Population (1881) 2,076 (1,052 females). The principal inhabitants are Shaikh zamíndárs. Mahgáon was the home of the notorious Liákat 'Alí, or "the Maulavi" of Mutiny times. The place contains a Government school.

Manauri—Village in parganah Chául; distant 13 miles west from Allahabad, and about a mile south from the Grand Trunk Road at Muftí-ká-purwa. Latitude $25^{\circ}28'4''$, longitude $81^{\circ}42'55''$. Population (1881) 1,274 (685 females). It is a railway station of the East Indian Railway, and has an imperial post-office. An oil factory of the East Indian Railway company is situated here.

Mánda—Eastern talúka of tahsíl Meja. See the article on that tahsíl.

Mánda—A village adjoining the Mirzapur district, in parganah Khairágarh; distant 38 miles south-east from Allahabad, and 10 east from Meja. Latitude $25^{\circ}5'50''$; longitude $82^{\circ}18'24''$. Population (1881) 3,222 (1,663 females). It has a district post-office and a second-class police-station. The local bázár has a traffic, the value of which is estimated at Rs. 1,100 yearly. The Nánjani and Nírbáni *Alkhárá*s of Hindu *fakírs* are numerously represented here. The village is said to have been founded by the Bhars some seven hundred years ago, and owes its name to Mándó Bikkí, a Muhammadan *fakír* who lived at that time. The Mándá rája lives here in an ancient stone fort. At the foot of the hill is a quarry belonging to him.

Manjhanpur.—South-western tahsíl of the district, made up of the parganahs of Karári and Atharban. It is bounded on the north and east by the Siráthu and Allahabad tahsíls respectively; while the Jumna, forming the boundary on the southern side, separates it from the Bánda district, its western boundary is the district of Fatehpur. Its greatest length north and south is about 18 miles, and its greatest breadth east

and west about 23 miles. The total area according to the latest official statement (1881) was 273.7 square miles, of which 176.9 were cultivated, 39 cultivable, and 57.8 barren. The area paying Government revenue or quit-rent was 273.6 square miles (176.8 cultivated, 39 cultivable, 57.8 barren). The amount of payment to Government, whether land revenue or quit rent (including, where such exists, water advantage, but not water rates) was Rs. 2,38,268, or, with local rates and cesses, Rs. 2,78,775. The amount of rent, including local cesses, paid by cultivators was Rs. 3,87,509.

According to the census of 1881, the tahsil contained 269 inhabited villages of which 86 had less than 200 inhabitants. Population. 100 between 200 and 500, 59 between 500 and 1,000; 20 between 1,000 and 2,000, 2 between 2,000 and 3,000 and 2 between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. Manjhanpur the capital of the tahsil, contained a population of only 8,143, and is the only town in which Act XX. of 1856 is in force. The total population of the tahsil was 120,283 (60,067 females), giving a density of 439 to the square mile. Classified according to religion, there were 108,221 Hindus (53,886 females), and 12,062 Musalmáns (6,231 females).

The Karán parganah is divided into two sharply distinct portions by the Kinahai *ndla*, which running from north-west to south-east, passes eastward into parganah Cháil at a point about two miles from the Jumna. To the east of this *ndla*, irrigation is mainly carried on from earthen wells; and garden crops opium, tobacco, with stretches of fine healthy wheat, abound, and are the chief characteristics of the tract. To the west, wells are infinitely fewer, but *gháls* and tanks are numerous. The soil is more sandy, the garden-produce less striking, and the wheat by no means so luxuriant. The autumn crops, however, are not inferior to those in the eastern part, and rice and gram are extensively grown. Both tracts have a large area occupied by groves and fruit-bearing trees. The Kinahai cuts up into ravines the villages on either bank to a distance varying from a quarter of a mile in the west of the parganah to a full mile in the east. Distinct from either of these main divisions is the tract overhanging the Jumna, where there is a total absence of irrigation. The soil here is light and sandy, often stony, and composed in large part of *kankar* nodules. A high cliff overhangs the river, and the land behind it dips gently to the north. The face of the cliff is marked with great fissures and ravines winding down to the river.

In general features, parganah Atharban resembles the western tract of Karári just described. There is the same comparative absence of irrigation from wells, the same prevalence of *gháls*, similar extensive rice and gram cultivation, and, except in the villages bordering the Jumna, a similar abundance of groves and fruit-trees. The soil is uniform, except in the vicinity of the Jumna. Two miles from that river, in the south-west of the parganah, the upper tableland slopes rapidly down till the basin of the Alwára *ghál* is reached. A line drawn from Himanta, on the Fatehpur boundary, to Bhagwatpur, north of Katri, indicates the course of the ridge that separates the upland from this lower tract. The difference between the characters of the upland and the lowland tracts is great. The latter is overrun with *dhál* jungle, and abounds with *nilgái* and antelope; the soil is dark and friable, and irrigation from any source is difficult. *Masúr* here takes the place of gram. To the west of the basin of the Alwára *ghál* the land rises and overhangs the Jumna at a great height. The villages here are cut up by ravines, the soil is full of *lanhar*, and the surface of the country rolls in long shallow waves towards the *ghál*. To the east of basin, the country resembles the tract bordering on the Jumna already described in the preceding paragraph. Conspicuous in this tract is the Pabhosa hill (565 feet high), the only hill in the Doáb.

Among the proprietors in parganah Karári, the Muhammadan element is strong. The three chief families are those of Maháwan, Asáhi, and Ranípur; they occupy between them 16 per cent of the whole parganah, and pay nearly one-fifth of its entire revenue. They are all Saiyids. Atharban is a Rájput parganah. In their own villages, the Rájputs themselves cultivate largely, or sublet their lands at high rates to men of the agricultural castes. In Karári the principal cultivators are Brahmans, Lodhás, Chamárs, Kurmís, Púsís, and Ahírs; and in Atharban, Rájputs, Brahmans, and Kurmís.

For the fiscal history of the tahsíl the reader is referred to the district memoir [Part III, pp. 95-106].

Manjhanpur-Páta — Principal town in the tahsíl just described, situated in parganah Karári, distant 31 miles west from Allahabad. Latitude $25^{\circ}-31'-12''$; longitude $81^{\circ}-25'-12''$. Population (1881) 3,143 (1,597 females). It has an imperial post-office, a second-class police-station, and a tahsíl school. The market here is held on Mondays and Fridays. Traffic is carried on with Bánda, Fatehpur, and Jaunpur, in grain, cloth, and cattle, the annual value of which is estimated at Rs. 5,000. The principal inhabitants are Baniás and Musalmáns of the Shíá sect.

The villages of Masfhanpur and Pāta are united under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 108-14-6 from the preceding year gave a total income of Rs. 878-0-7. The expenditure, which was chiefly on police (Rs. 365-5-4) public works (Rs. 20), and conservancy (Rs. 267), amounted to Rs. 788-8-1. The returns showed 728 houses, of which 489 were assessed with the tax; the incidence being Rs. 1-8 5 per house assessed and Rs. 0-3-7 per head of population.

Mau-Aima—Large town in parganah Sorāon distant 21 miles north from Allahabad, and 8 north-east from Sorāon. Latitude 25°-41' 43" longitude 81°-57'-50". By the census of 1881 the area was 124 acres, with a total population of 8,423 (4,417 females) giving a density of 67 to the acre. The Hindus numbered 3,796 (1,933 females) and Musalmāns 4,627 (2,484 females). It has an imperial post office and a second-class police-station. The market here, held daily, has considerable traffic with Oudh and Jaunpur, in grain, cloth, tobacco, *gur*, and cotton. The estimated annual value of the trade is Rs. 18,000. This town was once celebrated for its cloth manufactures, but they have been almost entirely driven out of the field by European fabrics.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 84-6-6 from the preceding year gave a total income of Rs. 1,162-3-0. The expenditure, which was chiefly on police (Rs. 446-7-9), public works (Rs. 41-8), and conservancy (Rs. 873-4-7) amounted to Rs. 1,077-7-10. The returns showed 1,255 houses, of which 500 were assessed with the tax; the incidence being Rs. 2-3-4 per house assessed, and Rs. 0-2-9 per head of population.

Meja (often also called **Khairagarh**, which is the name of the parganah conterminous with it)—Largest tahsil in the district, divided into the talukas of Ohaurās, Mānda, Daiya, Kohnrār, Barokhar and Kharka. To the east of the tahsil is the Mirzapur district, and southwards it stretches down to the Rewah territory while to the west and north the Tons and the Ganges separate it from parganahs Bārah Arail, and Kiwār of this district, and parganah Bhadohi of the Mirzapur district. Its greatest length north and south is 32 miles, and its greatest breadth east and west 34 miles. The total area according to the latest official statement (1881) was 660.8 square miles, of which 363.7 were cultivated 112.6 cultivable and 184.5 barren. The area paying Government revenue or quit-rent was 638.5 square miles (349.5 cultivated 107.4 cultivable, 181.0 barren). The amount of payment to Government, whether land revenue or quit rent (including, where such exists, water-advantage, but not water rates) was Rs. 2,07,745 or, with local rates and cesses, Rs. 3,54,089. The amount of rent, including local cesses, paid by cultivators was Rs. 5,64,796.

According to the census of 1881, the tahsil contained 581 inhabited villages of which 266 had less than 200 inhabitants, 212 between 200 and 500, 74 between 500 and 1,000.

Population

23 between 1,000 and 2,000, 3 between 2,000 and 3,000, and 3 between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 192,205 (95,744 females), giving a density of 290 85 to the square mile, but this varies immensely in different parts of the tahsíl; while the northern part is as thickly populated as any other tahsíl of the district, the southern is almost uninhabited. Classified according to religion, there were 181,839 Hindus (90,595 females), 10,166 Musalmáns (5,041 females), 195 Jains (108 females), and 5 Christians (all males)

The physical features of this tahsíl are varied in the extreme. A range of low stone hills runs from Mándá, on the Mirzapur or eastern border, through Meja and Kohrár, and along the Tons, almost to the Baráh or western boundary of the tahsíl. North of this range is a tract resembling the adjoining Kíwái and Arail lands. This consists of a central band of good level loam, while along the foot of the hills is a trough of clay soil, and along the banks of the rivers narrow strips of raviny land. Alluvial lands are found only at the confluence of the Ganges and Tons and north of Nahwaí, where the former leaves the tahsíl. This northern tract is densely populated and well cultivated. South of the range of hills, as far as the Belan, which runs almost parallel with the range at a distance of from 7 to 14 miles from it, the country is an enormous *már* plain, studded with small isolated stone hills. The western portion of this tract is drained by the *Lápar nadí* into the Tons, and the eastern part by various small streams into the Belan. The chief characteristics of this middle tract are preponderance of *már* clay and stony soils, absence of irrigation, and, owing to scantiness of population and the consequent inability of the inhabitants to cope with the spreading *káns* grass, large tracts of waste land. The portion of the tahsíl south of the Belan is divided into two parts by a spur of the Kaimúrs. The part to the north-east of this spur is of the same type as the central tract just described. But in the western part, the population is denser, loam lands take the place of *már*, the tracts of waste and *káns* disappear, and, though there is no irrigation, the crops are fine, owing to the fertilising power of the leafy deposits brought down by the drainage from the Kaimúrs.

The immense difference in the densities of population in the north and in the south of the tahsíl is owing, not only to the barrenness of the land in the latter part, but also to the unhealthy climate. Fierce scorching winds sweep across the stone hills with great fury in the hot season, while in the rains the *már* soil becomes a regular quagmire, and herding cattle in it induces the same sort of paralysis as in the Bárah tahsíl.

The principal proprietary classes are Brahmans, Rájputs, Kurmís, and Landholders and ten Musalmáns all these own more than 1,000 acres of ^{ants.} land. The principal cultivating classes are, in the order of their importance, Brahmans, Rájputs, Ahírs, Kurmís, Káóhbís, Kewats, Káyáths, Musalmáns, and Banías. The difference in the soil and the climate of the northern and southern portions of the tahsil affects not only the number, but also the condition of the tenantry. In the north, with good climate and soil, we find a dense population, ample command of manure and irrigation high cultivation, and fairly well to-do cultivators. In the south, on the other hand, the pooriness of the soil necessitates frequent fallows irrigation is, as a rule, unobtainable, except in favoured spots holdings are large, crops scanty, cultivation slack, and the cultivators badly off.

The earlier settlements of the tahsil were made with Lál Israj Sính, who was rája of Mándá at the cession. In 1811, Fiscal history Israj Sính mortgaged the whole tahsil to Motí Chand, a banker of Benares. On Israj Sính's death, he was succeeded by his son, Rudr Partáb Sính, a minor. The Government revenue was then much in arrears, and the Board of Commissioners took the property under direct management. In 1219 fash (1811-12 A.D.) the revenue of the tahsil was raised to Rs. 2,95,025, and from 1221 to 1224 fash (A.D. 1812-13 to 1816-17) the demand was progressive, rising in the latter year to Rs. 3,86,604. The tahsil still continued under direct management, the rája being allowed Rs. 2,000 a month for his maintenance. This plan was adhered to till the fourth settlement, when engagements were taken from Rudr Partáb Sính for Rs. 3,88,725. Up to the end of this settlement there was no complaint of over a assessment but the rája, having become extravagant to a degree, and having neglected his large and valuable estates, was found hopelessly in debt when Mr. Montgomery began the fifth settlement in 1838. The history of the first year of this settlement was a long list of sales, farms, and attachment for arrears. In 1856 a thorough revision was ordered by Government, but the Mutiny put a stop to the work and it was not concluded till 1860, when as already mentioned in Part III large remissions had to be made. These remissions amounted to—revenue Rs. 31,721 or 10.5 per cent. and *mdilána*, Rs. 7,574, or 15.5 per cent. The effects of this salutary revision became at once apparent in the decrease of farms, and in the absence of attachments or sales for arrears. Of the current settlement full details are given in Part III, under FISCAL HISTORY.

Meja.—The tahsil station of parganah Khairágarh; is a small village, 28 miles south-east from Allahabad. Latitude 25°-8' 36"; longitude 82° 9' 39"

Population (1881) 1,412 (653 females). It has an imperial post-office, a first-class police-station, and a first-class branch dispensary (7,612 patients in 1882). Its importance is due to its position, almost in the centre of the tahsíl, and connected with all parts of it by unmetalled roads. Here is a poorhouse maintained by the charity of the local rājās for the wretched cripples so frequently found about here [*vide p 132*]. There is also a fine tank made as a famine work in 1878, and fed by a sacred spring at the foot of a temple, round about which a considerable fair is held once a year.

Miohar — Village in parganah Karānī : distant 20 miles west from Allahabad, and 11 south-east from Manjhanpur-Pāta. Latitude $25^{\circ}-24'-40''$, longitude $81^{\circ}-32'-54''$. Population (1881) 2,869 (1,408 females).

Mirzāpur Chauhári — Small parganah, lying to the north-east of parganah Sorāon, and forming part of tahsíl Sorāon. It consists of only 44 scattered villages, two or three of which adjoin the border of the Sorāon parganah, two or three others adjoin that of the Sikandīa parganah, and the rest form a group entirely surrounded by Oudh territory. The total area according to the latest official statement (1881) was 18.9 square miles, of which 10.5 were cultivated, 1.9 cultivable, and 6.5 barren. The area paying Government revenue or quit-rent was 18.2 square miles (10.2 cultivated, 1.8 cultivable, 6.2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs 23,754; or, with local rates and cesses, Rs. 27,932. The amount of rent, including local cesses, paid by cultivators was Rs 38,163. Population (1881) 19,178 (9,745 females). For further details see SORĀON TAHSÍL.

Mirzāpur Chauhári — Village in the parganah of the same name, distant 28 miles north-north-east from Allahabad, and 15 north-east from Sorāon. Latitude $25^{\circ}-47'-30''$; longitude $82^{\circ}-3'-20''$. Population (1881) 1,016 (519 females). It is the parganah capital, and has a local bāzār, with an annual traffic of a value estimated at Rs 2,300. The place is noted for its manufactures in wood. Elliot says in his *Glossary* (p 325).—“The taluka of Mirzāpur Chauhári was formerly in the parganah of Jalālpur Bhīkar in Mánikpur, the rest of which sarkār is in Oudh. It has been included in Allahabad since the time of Madarī Lāl, *ámil*.”

Mohanganj — See GOHRI.

Motiganj — See ALLAHABAD CITY.

Mufti-kā-purwa or Púra Mufti — Village in parganah Cháil; distant 11 miles west-north-west from Allahabad. Latitude $25^{\circ}-28'-49''$, longitude $81^{\circ}-43'-3''$. Population (1881) 1,746 (914 females). There is an imperial

post-office here, and a first-class police station. During the Mutiny, for a short time this place was the tahsil station for tahsil Cháil, as it was then called. It is one of the cholera camping grounds of this district.

Munshiganj.—*Vide* HANDIA VILLAGE.

Munshi ka-pura.—Village in pargannah Jhúsi distant five miles east from Allahabad, south of the Benares road. Latitude $25^{\circ} 25' - 30''$; longitude $81^{\circ} 58' - 44''$. Population (1881) 2,267 (1 082 females).

Muratganj.—Small village in pargannah Cháil distant 21 miles west from Allahabad. Latitude $25^{\circ} 32' 55''$ longitude $81^{\circ} 35' 32''$. Population (1881) 990 (440 females). There is an imperial post-office here, and a third class police-station. The bázár is pretty well frequented by travellers down the Grand Trunk Road to Allahabad.

Nahwái.—Small village on an unmetalled road in pargannah Khairágarh distant, by rail, $8\frac{1}{4}$ miles south from Allahabad, and 8 east, as the crow flies, from Meja. Latitude $25^{\circ} 9' 46''$ longitude $82^{\circ} 16' - 55''$. Population (1881) 551 (278 females). It is noticeable only as being a railway station of the East Indian Railway.

Naini.—Village in tahsil Karchhana; distant four miles south from Allahabad, and 10 miles north west from Karchhana. Latitude $25^{\circ} 22' - 42''$; longitude $81^{\circ} 54' 25''$. Population (1881) 554 (278 females). The station of the East Indian Railway which bears this name is situated over a mile away to the north, in the village of Chaka, where are also situated the Naini imperial post-office and the Naini third-class police-station. The Naini Central Jail is some little distance to the north-east of the railway station, and constitutes a village by itself, called Arazí Jailkhána.

Nára.—Village in pargannah Kara; distant 87 miles west from Allahabad, and 7 south from Siráthu. Latitude $25^{\circ} 31' - 50''$ longitude $81^{\circ} - 18' - 55''$. Population (1881) 2,838 (1,298 females). The local bázár has an estimated annual traffic of Rs. 1,000.

Nawabganj.—Westernmost of the trans-Gangetic pargannahs of the district, forming with pargannahs Soráon and Mirzápur Ohaubári the tahsil of Soráon. It is bounded on the west and north by the Partábgarh district of Ondh; on the east by the Soráon pargannah; and on the south by the Ganges, which divides it from pargannah Cháil. Its greatest length east and west is about 16 miles, and its average breadth about $6\frac{1}{2}$ miles. The total area according to the latest official statement (1881) was 87.3 square miles, of which 55.3 were cultivated, 15.2 cultivable, and 16.8 barren, all paying Government revenue or quit rent. The amount of this payment (including, where such exists,

water-advantage, but not water-rates) was Rs 1,01,373 ; or, with local rates and cesses, Rs 1,22,117. The amount of rent, including local cesses, paid by cultivators was Rs. 1,59,355. The total population in 1881 was 67,631 (34,282 females). For a description of the physical features, &c., of the parganah, see **SORON TUNEL.**

Nawábganj—An old village in tahsil Soron, distant $12\frac{1}{2}$ miles north-west from Allahabad, and S. west-south-west from Soron. Latitude $25^{\circ}34'-1''$; longitude $81^{\circ}16'-54''$. Population (1881) 1,485 (769 females). It is a parganah capital; and contains an imperial post-office and a third-class police station. "The parganah of Singraur received its new name of Nawábganj from Nawáb Munur 'Ali Khan, who built a *ganj* and town near Singraur, which he established as the chief station of the parganah"—[Elliot's *Glossary*, p. 321.]

Pabhora—Small village in parganah Atharban; distant 32 miles west-south-west from Allahabad, and 12 south from Manghanpur-Páta. Population (1881) 759 (377 females). There is a stony hill here, 565 feet high, on which has been erected a temple in honor of Parasmath; also a pillar of the Great Trigonometrical Survey. Latitude $25^{\circ}21'-17.32''$, longitude $81^{\circ}21'-35.58''$.

Pachchum Saráira—Village in parganah Atharban, distant 31 miles west from Allahabad, and S. south-south-west from Manghanpur-Páta. Latitude $25^{\circ}25'-12''$; longitude $81^{\circ}20'-52''$. Population (1881) 1,554 (731 females). It is a parganah capital, and has a district post office and a second-class police-station. The place is infested with monkeys. The inhabitants are principally Brahmans and Kshatris.

Panáśá—Village in parganah Arail; situated amid ravines at the junction of the Tons with the Ganges; distant 19 miles south-east from Allahabad, and 7 east from Karchhana. Latitude $25^{\circ}16'-20''$, longitude $82^{\circ}5'-32''$. Population (1881) 2,803 (1,571 females). The principal inhabitants are Pánde Brahmans, who claim descent from a devotee named Pawan Pande, who is said to have founded the town about 1,000 years ago. There can be no doubt that it is an old place. It contains a police outpost and a *halkalandi* school. Communication with Sirsa is kept up by a ferry over the Tons.

Pháphámau—*Vide* ALLAHABAD CIVIL STATION.

Phú'pur—A trans-Gangetic tahsil of the district, including the parganahs of Sikandra and Jhúsi. It is bounded on the north by the Partabgarh and Jaunpur districts, on the east by tahsil Handia; on the south and south-west by the Ganges, which separates it

from tahsil Karchhana and Allahabad and on the west by tahsil Sorāon. Its greatest length north and south is about 20 miles, and its greatest width only about 16 miles. The total area according to the latest official statement (1881) was 285·5 square miles, of which 160·8 were cultivated, 88·5 cultivable, and 86·2 barren. The area paying Government revenue or quit-rent was 284·9 square miles (160·3 cultivated, 88·5 cultivable, 86·1 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water advantage, but not water rates) was Rs. 2,97,403 or, with local rates and cesses, Rs. 3,48,030. The amount of rent, including local cesses, paid by cultivators was Rs. 4,77,589.

According to the census of 1881, the tahsil contained 488 inhabited villages: of which 205 had less than 200 inhabitants, 186 between 200 and 500; 71 between 500 and 1,000, 20 between 1,000 and 2,000, 4 between 2,000 and 3,000, 1 between 3,000 and 5,000 and one, Chak Kāsim *alias* Phūlpur (8,025), more than 5,000. The total population was 173,001 (96,780 females), giving a density of 605·9 to the square mile. Classified according to religion, there were 151,618 Hindus (75,860 females), 21,878 Musalmāns (10,930 females), and 5 Christians (all males).

The chief physical feature of the Sikandra parganah is the net work of *ghāts* which lie spread over all the eastern and northern part of it. Some of these *ghāts* always contain water and cover as much as two or three square miles. The largest is the Mailuhan *ghāt*, to the north of Phūlpur: it forms the source of the Barna, which falls into the Ganges north of the city of Benares. The drainage of this part of the parganah is eastward but the fall of the country in that direction is very gentle, and the outlets are small, the result being that in years of heavy rain the *ghāts* flood all the country round. In this tract water is found at a depth of only 15 or 20 feet, and it rises much higher in years of heavy rain. *Ūsar* plains are common, there is a predominance of clay in the soil, rice is largely grown, and much land bears a double crop. Even in the driest years there is always water in the wells. The above description covers the main portion of the Sikandra parganah on the eastern and northern sides. The western part possesses a somewhat different character. In the north-west lies a small group of *ghāts* the drainage of which flows southwards instead of eastwards, into the Manseta *nadi*. The course of this stream affects the character of the country for about two miles on each side of it. Below Sikandra its course in this parganah is fringed with deep ravines. The drainage being thus carried

off more quickly, there are no large *gháils* in this tract, and comparatively little *úsar*. Rice covers only a moderate area, the soil is of a lighter quality, and irrigation is effected mostly from wells.

The physical features of parganah Jhúsi are, owing to its position on the Ganges, various, and difficult to describe. The Ganges, where it bounds the parganah, runs for the greater part of its course close under the high bank of the upland, and consequently there is no *kachhár* land. Just above the town of Jhúsi, where the Manseta *nadi*, mentioned in the preceding paragraph, joins the Ganges, there is a considerable tract of lowland, of a loose unstable character, and liable to change as the river changes its course. In the extreme south of the parganah here is also a tract of fertile lowland, about six miles long by four miles broad at the broadest part, and still subject to partial inundation in years of flood. In the bed of the Ganges opposite the western side of this tract, there is a large sandy island, some three miles long and two miles broad. This lies between two channels of the river, and is of a very unstable character, its main features changing every year by the action of the river. Behind the old high bank of the Ganges, there is a strip of sandy uneven land, varying in width from one to two miles. In parts it is only gently uneven, in parts intersected by deep ravines, and at one point on the western side broken by a curious depression that probably has been formed by some ancient break of the river. Behind this strip of sand lies the level upland, which forms the main portion of the parganah. The soil of this tract is generally a light sandy loam; the north-east portion possesses some fan-sized *gháils*, and the land approximates in quality to the adjoining portions of parganahs Sikandra and Mah, irrigation being effected almost entirely from tanks and *gháils*, and *úsar* patches being frequent. Water in the Jhúsi upland is generally found at a depth of about 40 feet, except near the high bank, where it lies at 50 or 60 feet. Earthen wells, however, are nowhere very secure, and irrigation is chiefly carried on from *gháils* and tanks.

Prior to the penultimate settlement, the villages of this tahsíl were grouped into large estates, popularly known as *talukas*, the chief proprietors being large families of Rájputs and Saiyids, with a few smaller ones of Shaikhs, Brahmans, and Káyaths. The estates had begun to be split up by partition before the penultimate settlement, and the process went on more rapidly after it. This disintegration, due principally to the want of cohesion in the village communities, was accompanied also by transfers of rights. The principal purchasers are self-made men, *viz*, money-lenders and others. The chief cultivating castes in the tahsíl are Kurmís,

Brahmans, and Hájputs next in number come Ahírs, then Káchhís, then others; Mohammadan cultivators are few. The Kurmís, Ahírs, and other low-caste cultivators are all highly industrious but they are for the most part rack-rented, and live with the smallest possible margin of comfort.

For the fiscal history of the tahsíl the reader must be referred to the district memoir [Part III., pp 90-106], as there is nothing special to note about it.

Phúlpar—Chief town in tahsíl just described, and in parganah Sikandra distant 18 miles north-east from Allahabad, on the metalled road running from Jhúsi *ghát* on the Grand Trunk Road (near Allahabad) to Jaunpur. Latitude $25^{\circ} 32' 55''$ longitude $82^{\circ} 8' 15''$. By the census of 1881 the area was 174 acres, with a total population of 8,025 (4,017 females) giving a density of 46 to the acre. The Hindus numbered 5,185 (2,584 females) and Musalmáns 2,840 (1,433 females). It has a first-class police-station, an imperial post-office, and a second-class branch dispensary (8,235 patients in 1882). Tradition derives its name from Shaikh Phul, who is alleged to have founded the town 800 years ago. It is the centre of a considerable trade in grain, cloth, cotton, metal vessels, &c. the annual value of this traffic being estimated at Rs. 13,000. Mr. Porter the settlement officer, remarks—"There used to be a large trade in cotton and sugar in this town. The sugar trade has now almost died out. Native and stamped cloths of local manufacture are still sold to some extent." In the neighbourhood are some large *gháts* or ponds, the largest being known as the Mailahan *ghát*, about three miles to the north east of the town and covering upwards of three square miles in extent. It is, as already mentioned in the notice of tahsíl Phúlpar, the source of the river Barna, which flows eastward into the Ganges at Benares.

The watch and ward of the town is provided for by taxation under Act XX. of 1858. During 1881-82 the house tax thereby imposed *minus* a deficit of Re 1 13-11 from the preceding year gave a total income of Re 1 433-11 3. The expenditure, which was chiefly on police (Rs. 803 9-4) and conservancy (Rs. 451 11), amounted to Re. 410-12 9. The returns showed 2,351 houses, of which 1,047 were assessed with the tax: the incidence being Re. 1 5-9 per house assessed, and Re. 0-2-4 per head of population.

Púrab Saráin.—Large village in parganah Atharban; distant 31 miles west of Allahabad, and 8 south of Manjhanpur Pata. Latitude $25^{\circ} 25' 32''$ longitude $81^{\circ} 21' 30''$. Population (1881) 2,939 (1,413 females). It and Pachchim Saráin practically form one village.

Pura Mufti—*Vide* MUFTI KA PURWA

Ramnagar—Village in parganah Khatrágarh, on an unmetalled road distant 27 miles south east from Allahabad, and 9 north from Meja. Latitude

25°-15'-2·5", longitude 82°-9'-26 2". Population (1881) 2,064 (1,021 females).
It has a village school

Saini.—See SIRÁTHU.

Saiyid Saráwán—Village in parganah Chául, divided by the East Indian Railway, and south of the Grand Trunk Road, distant 15 miles west from Allahabad, and two miles west from the Manaurí railway station. Latitude 25°-28'-48", longitude 81°-40'-34". Population (1881) 3,036 (1,650 females). It contains an excellent tahsíl school. The local bázár has an annual traffic of a value estimated at Rs 1,200. The principal inhabitants are Shaikh zamíndáirs.

Sarái 'Ákíl—Town in parganah Chául, distant 20 miles west-south-west from Allahabad: deriving its name from 'Ákíl Muhammad, a saint whose tomb is shown there. Latitude 25°-22'-43", longitude 81°-33'-15". Population (1881) 2,823 (1,302 females). It has an imperial post-office, a first-class police-station, and a *halkabandi* school. It is celebrated for its *Thatheras*, whose brass-work and metal ornaments are well known. An annual festival, called the Rám Lila (*cf* Monier Williams' '*Indian Wisdom*,' p 367), is held here in the beginning of October, and is attended by as many as 15,000 people. The markets held on Tuesdays and Saturdays are attended by Bándá traders in grain, cloth, metal vessels, and skins. The value of this traffic annually is estimated at Rs 14,000.

During 1881-82 the house-tax imposed under Act XX of 1856, together with a balance of Rs 109 4-6 from the preceding year, gave a total income of Rs 684-12-3. The expenditure, which was chiefly on police (Rs 291), public works (Rs 64), and conservancy (Rs. 108), amounted to Rs 570-11-6. The returns showed 603 houses, of which 302 were assessed with the tax, the incidence being Re 1-11-8 per house assessed, and Re 0-3-1 per head of population.

Sarái Mamrez.—Village in parganah Mah, distant 28 miles east from Allahabad, and 10 north from Handia. Latitude 25°-29'-24 4", longitude 82°-15'-38". Population (1881) 708 (369 females). It has a district post-office and a third-class police-station.

Saunrai Buzurg.—Village in parganah Kara, distant 41 miles west-north-west from Allahabad, and 5 north from Siráthu. Latitude 22°-43'-13"; longitude 81°-22'-17". Population (1881) 2,403 (1,244 females).

Sháhzádpur—Large village on the banks of the Ganges, about a mile north of the Grand Trunk Road, in parganah Kara; distant 33 miles west-north-west from Allahabad, and 6 east from Siráthu. Latitude 25°-39'-13 55", longitude 81°-27'-0 21". Population (1881) 3,496 (1,754 females). It is a station of the Great Trigonometrical Survey, and has an imperial post-office.

There is a boat-ferry here which plies across the river all the year round,

except when it is fordable during the hot weather. The market has traffic with Oudh, Cawnpore, and other places, principally in grain and cloth, to the annual amount of Rs. 7,000. Mr. Porter, the settlement officer, writes — "This town was once famous for its stamped cloth and there was a large trade here in saltpetre both have declined." The competition of the English market has been instrumental in bringing about this result. Sháháádpur was no doubt in former times a flourishing town, but it is rapidly decaying. The population even since last census has considerably decreased.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 134-6-0 from the preceding year gave a total income of Rs. 822 11-3. The expenditure, which was chiefly on police (Rs. 335-15-4) public works (Rs. 19), and conservancy (Rs. 180), amounted to Rs. 669-15-6. The returns showed 693 houses, of which 447 were assessed with the tax, the incidence being Rs. 1-7-5 per house assessed and Rs. 0-2-5 per head of population.

Shiurájpur—Small village on the outskirts of tahsil Bárah distant 26 miles south south west from Allahabad, and eight miles south west from Bárah with which it is connected by an unmetalled road. Latitude $25^{\circ} 11' 50''$ longitude $81^{\circ} 39' 17''$. Population (1881) 477 (243 females). It has an imperial post-office and a third class police station. There is a railway station of the East Indian Railway of the same name about one mile south of the village itself. Close to this place are some stone quarries. At Shankargarh, which adjoins Shiurájpur, is a market, which was formed by the Bárah rája a few years ago, and is increasing annually. The value of the yearly traffic is estimated as Rs. 4,000. Shiurájpur is one of the cholera camping grounds of the district.

Sikandra.—Northern parganah of tahsil Phulpur. It is bounded on the north by the Partábgarh district of Oudh; and on the other three sides by parganahs of this district, viz. by Mah on the east, by Jhúsi on the south, and by Sordón on the west. In shape it is, roughly speaking, a square, measuring nearly 13 miles each way. The total area according to the latest official statement (1881) was 107.3 square miles, of which 69.6 were cultivated, 17.8 cultivable, and 59.9 barren. The area paying Government revenue or quit-rent was 166.7 square miles (89.1 cultivated, 17.8 cultivable, 59.8 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water-advantage but not water rates) was Rs. 1,58,699 or, with local rates and cesses, Rs. 1,85,867. The amount of rent, including local cesses, paid by cultivators was Rs. 2,72,930. The total population at the last census (1881) was 101,469 (52,277 females). For a description of the physical features, &c., of the parganah, see PHULPUR TAHSIL.

Sikandra—Village in parganah Sikandra; distant 26 miles north-east from Allahabad, and eight west from Phulpur. Latitude $25^{\circ}-35'-15\ 6''$; longitude $82^{\circ}-1'-6\ 1''$. Population (1881) 2,005 (1,074 females). It has an imperial post-office and a third-class police-station. About a mile off, in a north-westerly direction, is the small village of Málipur, in which is the tomb of Saiyid Sálár Mas'úd Ghází. A Muhammadan fair is held here every year in the month of May, attended by 50,000 pilgrims.

Singraur—Village in parganah Nawabganj, distant 18 miles north-west from Allahabad. Population (1881) 1,723 (887 females). This is one of the Great Trigonometrical Survey stations. Latitude $25^{\circ}-35'-3\ 56''$, longitude $81^{\circ}-41'-10\ 61''$. *Vide* ANTIQUITIES, *ante* pp 68-69.

Siráthu—North-western tahsíl of the district, continuous with parganah Kara. It is bounded on the north by the Ganges, which separates it from Oudh, on the east by the Allahabad tahsíl; on the south by tahsíl Manjhanpur, and on the west by the Fatehpur district. The total area according to the latest official statement (1881) was 236 5 square miles, of which 139 6 were cultivated, 42 5 cultivable, and 54 4 barren. The area paying Government revenue or quit-rent was 230 square miles (136 1 cultivated, 41 3 cultivable, 52 6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,04,950, or, with local rates and cesses, Rs. 2,40,725. The amount of rent, including local cesses, paid by cultivators was Rs. 3,30,979.

According to the census of 1881, the tahsíl contained 252 inhabited villages: of which 85 had less than 200 inhabitants, 80 between 200 and 500; 60 between 500 and 1,000, 21 between 1,000 and 2,000, 4 between 2,000 and 3,000, one between 3,000 and 5,000; and one, Kara (5,080), more than 5,000. The total population was 123,386 (61,658 females), giving a density of 522 to the square mile. Classified according to religion, there were 104,450 Hindus (51,809 females), 18,935 Musalmáns (9,849 females), and one Christian (male).

The alluvial plain along the Ganges and the main uplands are the two principal features of the tahsíl. From Koh in the east to Sháhzádpur the upland ridge runs at a distance varying from one and a half to a quarter of a mile from the Ganges. A rich and highly cultivated alluvial tract, sloping gently towards the Ganges, lies at the foot of this ridge. In this alluvial tract water lies close to the surface, cultivation is easy, and the spring crops rich. To the north-west of the tahsíl, above

Kara, lies a similar but smaller and less fertile tract. The Sasur Khaderi nadi runs through the tahsil from north west to south-east, where, for a short distance it forms the boundary between this tahsil and parganah Karári. Between the upland ridge abovementioned and this stream, from the Allahabad tahsil boundary as far as the Siráthu railway station, is a tract of country fairly irrigated by wells and with soil of an average quality. A small group of sandy villages, cut up more or less by ravines, lie along the high bank of the Ganges between Sháhzádpur and Kara; there is very little irrigation in these villages, and rents are low. Coming to Siráthu, we find, between it and Kara, a cluster of small estates, lapsed revenue free patches many of these are marked by extensive garden and opium cultivation, high rents, and thick population. Beyond Siráthu and Kara to the north, the country resembles the central circle, but is more fertile and more highly rented. To the south of the Sasur Khaderi, there are numerous *jills* and tanks, but well irrigation is scarce. Rice and gram are extensively grown here and the wheat and barley crops are also fair. A small group of villages in the extreme south east of the tahsil is the only other noticeable feature these villages are so much cut up by the ravines of the Sasur-Khaderi, as to form a distinct tract by themselves. Groves abound throughout the tahsil, and form a valuable property.

The revenue-paying tenures, as classified at the last settlement, were as follows — *zamindári*, 62·4 per cent. *patildári*, 81·2 per cent. *blunyehárd*, 6·5 per cent. The proprietors were principally Shaikhs, Brahmans, Káyaths Rájputs, Khattris Patháns, and Banás. The principal cultivating bodies were, in the order of their numerical importance, Muráts Brahmans, Ahírs, Kurmís Shaikhs, Pásís, Lodhas, Rájputs, and Chamárs. The present proprietors, being mostly auction purchasers, do not exert much influence over the cultivators many of whom, indeed have much more influence than the proprietors to whom they pay rent. The rent rate is consequently, very considerably kept down in this tahsil.

For the fiscal history of this tahsil the reader is, in order to avoid repetition, referred to the district memoir. A reference to the table on page 3 will also show him that parganah Kara, which constitutes the present tahsil, includes both Haveli Kara and Baldah Kara, which were separate parganahs in Akbar's time.

Siráthu.—The tahsili station of the tahsil just described; is situated about a mile south of the Grand Trunk Road in parganah Kara, and distant 38 miles west north west from Allahabad. Latitude 25° 39'–10"; longitude 81° 22'–0". Population (1881) 1,711 (811 females). It has an imperial post-office and at

Saini, which adjoins Siráthu on the north, is a first-class police-station. It is also a railway station of the East Indian Railway

Sirsa —A flourishing town on the south bank of the Ganges, in parganah Khairágarh ; distant 26 miles south-east from Allahabad, and eight north from Meja, with which it is connected by a road of which the first three miles are metalled. Latitude $25^{\circ}-14'-48''$; longitude $82^{\circ}-8'-22''$. Population (1881) 3,442 (1,750 females)). It has a third-class police-station and a tahsíl school. There is a boat ferry service between this place and Usmanpur on the opposite shore in Handia tahsíl. The "Sirsa Road" station of the East Indian Railway is three miles south of Sirsa itself in the village of Soráon Pati, where also are situated the opium godown and the imperial post-office, there being only a pillar post in Sirsa itself. The market here is the largest in the district, except those in Allahabad city. The annual value of the traffic at the time of the settlement (1878) was estimated at Rs. 1,05,000, and it has greatly increased since then. The chief articles of export are linseed and food grains, and are mostly taken down to Lower Bengal, some even going as far as Calcutta.

The watch and ward of the town is provided for by taxation under Act XX of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs 111-7-0 from the preceding year, gave a total income of Rs 922-15-3. The expenditure, which was chiefly on police (Rs 436-13-4), public works (Rs 85), and conservancy (Rs 108), amounted to Rs 723-4-3. The returns showed 755 houses, of which 348 were assessed with the tax the incidence being Rs 2-5-3 per house assessed, and Re 0-4-6 per head of population.

Siwaith —Village in parganah Soráon ; distant nine miles north from Allahabad, and 2 south from Soráon. Latitude $25^{\circ}-34'-44''$, longitude $81^{\circ}-55'-19''$. Population (1881) 2,696 (1,411 females). The local bázár here has an annual traffic of a value estimated at Rs 3,900.

Soráon —Westernmost of the three trans-Gangetic tahsíls of the district,

including the parganahs of Nawábganj, Soráon, and

Boundaries, area, &c. Mirzápur Chauhári. It is bounded on the north and

west by Oudh ; on the east by the Phúlpur tahsíl, and on the south by the Ganges, separating it from tahsíl Allahabad. The small island-like group of villages beyond the Oudh frontier, containing nearly the whole of parganah Mirzápur Chauhári, forms the chief peculiarity in the configuration of the tahsíl. The total area according to the latest official statement (1881) was 245·2 square miles, of which 149·9 were cultivated, 34·9 cultivable, and 60·4 barren. The area paying Government revenue or quit-rent was 243·3 square miles (148·8 cultivated, 34·8 cultivable, 59·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,98,866; or, with local

rates and cesses Rs. 3,50,056. The amount of rent, including local cesses, paid by cultivators was Rs. 4,77,863

According to the census of 1881, the tahsil contained 432 inhabited villages of which 154 had less than 200 inhabitants; 155 between 200 and 500 88 between 500 and 1,000 29 between 1,000 and 2,000 and five between 2,000 and 3,000 There were no villages with a population between 3,000 and 5,000, and the only town containing more than 5,000 inhabitants was Mau Aima (8,423) The total population was 184,894 (94,027 females), giving a density of 754 to the square mile Classified according to religion, there were 157,768 Hindus (79,869 females), 27,111 Musalmáns (14,153 females), and 15 Christians (five females)

The tahsil, owing to its position on the Ganges, has its southern side out into deep, wide bays of lowlying land, with high promontories between the bays jutting out towards the stream. Thus, upland and lowland alternate throughout the length of the south side of the tahsil Where the upland reaches up to the river, it is comparatively little broken by ravines, and generally rises abruptly The lowlands along the bank of the river are far from being uniform in quality but, on the whole, the good land decidedly predominates over the poor Leaving out of sight this broken land, the upland in pargannah Nawábganj is of nearly uniform quality The soil, though light, is not weak, and is capable of being worked up to a high pitch of productiveness. Water is plentiful at a depth of 30 or 40 feet and earthen wells will stand for years, unless an excessive rainy season destroys them by raising the water level up to the stratum of sandy subsoil. The soil is best suited for spring crops, but a fair proportion of sugarcane, rice, and indigo is also grown. The upland of pargannah Soráon is not quite level. The southern part of it drains southward into the Ganges, the eastern part eastward into the Manseta nadi (mentioned in the article on Pháulpur tahsil), and the north western part north-eastward into a stream in the Paríábgarh district. The main body of the upland to the north and east is a tract of remarkable richness. Its chief feature is the network of *gháts* by which it is overspread. Three of these always contain water the Semra *ghát*, which in the cold season measures two and a half miles long by one mile broad, and in the rainy season floods all the country round; the Raya *ghát*, near the middle of the pargannah; and the Mau *ghát*, which lies partly in Oudh territory Water is ordinarily found at a depth of 20 feet from the surface Small *úsar* plains are common, clay predominates in the soil, rice is largely grown; sugarcane thrives and a large area bears a double crop. The upland to the west and south differs from this tract in possessing lighter soil

and fewer *jhills*; but it also is of a high character. Water in its northern parts is found at 25 or 30 feet, and in its southern parts at 30 or 40 feet, and earthen wells stand well, except in the villages to the north. Rice and sugar-cane are, however, less largely grown than in the other tract; but a fair proportion of indigo is produced, and the *rabi* crops are generally better than there, the wheat of Gaori being noted all over the district.

Parganah Mirzápur Chauhári, in character, resembles the best parts of Soráon. Water, both in wells and tanks, is so plentiful that about 92 per cent. of the cultivated area is irrigated, and the water in the main group of villages in Oudh territory is so near the surface that it can be drawn up by the *dhenkli*. The soil is extremely fertile; a large proportion of sugarcane is grown, and the land is thoroughly well worked. As to population, Mirzapur Chauhári is well known as the most densely populated parganah in the North-Western Provinces; the cause of this density is doubtless that the position of the parganah made it a home for refugees from Oudh when the latter was under native rule.

When parganah Nawábganj was under native rule, its principal land-
 Landholders holders were Bais Rájputs, who held more than half the whole number of villages. Shortly before the cession, some of them were ousted by a branch of the family of Chatarsal Brahmans, that at that time held the greater part of Soráon. At the last settlement, out of a total of 218 *maháls* in Nawábganj, Brahmans held 63, Rájputs 57, and Shaikhs 35, the rest being held by Europeans, money-lenders, Saiyids, Káyaths, &c. In Soráon the principal proprietors were Brahmans and Shaikhs, they held 145 and 73 *maháls* respectively, out of a total of 302 *maháls*, while the remainder were held by Káyaths, money-lenders, Saiyids, Rájputs, &c. The chief proprietors of Mirzápur Chauhári at the last settlement were, as in Nawábganj and Soráon, Chatarsal Brahmans. They held 36, or more than half the total number of *maháls* (67), and Káyaths held 21, or nearly a third of the number.

The principal cultivators in the tahsíl are Kurmís and Brahmans; Ahírs
 Cultivators. come next, and the remainder consist of Rájputs, Káchhís, Shaikhs, &c. As regards their condition and the margin of comfort with which they live, they are here, owing to the predominance of old proprietors and the lightness of the revenue, better off than in the adjoining tahsíl of Phulpur.

There is nothing special to note in the fiscal history of this tahsíl, and sufficient has already been said about it in the district memoir [Part III., pp. 95-106].

Sorāon.—Parganah of tahsil just described, extending northwards from the Ganges from a point due north of the city of Allahabad. It is bounded on the east by parganah Sikandra on the north and part of the west side by the Partābgarh district on the rest of the west side by parganah Nawābganj and on the south by the Ganges. Its average length north and south is about 16 miles, and its average breadth about nine miles. The total area according to the latest official statement (1881) was 189·0 square miles, of which 84·1 were cultivated, 17·8 cultivable, and 87·1 barren. The area paying Government revenue or quit-rent was 137·8 square miles (83·3 cultivated, 17·8 cultivable, 36·7 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water advantage but not water rates) was Rs. 1,70,789 or, with local rates and cesses, Rs. 2,00,007. The amount of rent, including local cesses, paid by cultivators was Rs. 2,80,845. The number of inhabitants in 1881 was 98,082 (50,000 females). For further details, see SORĀON TAHSIL.

Sorāon.—The tahsil station of the tahsil of the same name 18 miles north from Allahabad, on the 86th mile of the Fyzabad road. Latitude $25^{\circ}36'17''$; longitude $81^{\circ}53'33''$. Population (1881) 1,665 (760 females). It has an imperial post-office, a first-class police-station and a tahsil school.

Tikri.—Town, including Pandra and Ismāīlganj, in parganah Sorāon, distant $8\frac{1}{2}$ miles north from Allahabad, and $\frac{1}{2}$ south-south-east from Sorāon. Latitude $25^{\circ}34'0''$; longitude $81^{\circ}59'28''$. Population (1881) 2,224 (1,096 females). In Pandra there is a well known temple to Mahādeo, in honor of whom a religious fair is held every year at the end of February.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 57-4-8 from the preceding year gave a total income of Rs. 871-4-11. The expenditure, which was chiefly on police (Rs. 434-8-0), public works (Rs. 85) and conservancy (Rs. 144), amounted to Rs. 775-2-3. The returns showed 477 houses, of which 347 were assessed with the tax; the incidence being Rs. 2-4-3 per house assessed, and Rs. 0-8-2 per head of population.

Umarpur Niwan.—Village in parganah Ohāul distant four miles west from Allahabad adjoining the cantonments there. Latitude $25^{\circ}27'15''$ longitude $81^{\circ}49'36''$. Population (1881) 4,971 (2,482 females). The village lands reach down to the Ganges, where every year in the month of August there is a small religious fair held. It contains the cantonment cemetery for Europeans.

INDEX TO ALLAHABAD.

NOTE — *In the text, to avoid excessive corrections of proofs, the rule observed in former volumes of omitting, generally, the mark for a final long vowel in vernacular names of persons and places has been followed. It is the exceptions for a final vowel in such names to be short, but, to remove any uncertainty, the marks for all long vowels have been added in this Index, and the reader's indulgence is asked for this frequent omission in the text*

A.

Abdulláh Khán, 138
Administrative subdivisions, 2, changes in, 4
Afzalpur Saton, village, 156
Agriculture, 28.
Ahmad Khán, 142
Ahmadpur Pawan, village, 156.
Akbar, 137
Akhbar's Institutes, 3, 4.
Akháras, 86
Alá-ud-dín, 52, 135
Allahabad, tahsil, 156, city, 159, fort, 142, 175
Allahabad ceded to the English, 147
Allahabad Charitable Association, 173.
Alexander, Lieutenant, 150
Alfred Park, 177
'Ali Kulí Khán, 137
Alienations, 110
Alwára *jhil*, 6, 11.
Ananchhá *jhil*, 11.
Andhawan, village, 180.
Animal kingdom, 24
Antiquities, 61.
Araul, parganah, see *Karchhana tahsil*, village, 180
Area of the district, 2, 95
Asoka 134
Asoka's pillar, 62
Asráwí kalán, village, 180
Atharban, parganah, 181, 199

B

Bábar, 137
Bach Pahárá, battle of, 144.
Bairagiá, stream, 17.
Bais Rájpúts, 45
Báji Ráo, 140
Bákar 'Alí, nawáb, 53, 96.
Balwant Singh, 142.
Baniás, 48
Banks of Allahabad, 173
Bárah, tahsil and parganah, 181, town, 184, rájás of, 110
Baráhi Patti, village, 163.
Baraut, village, 184
Barethí, village, 184.
Barker, Major-General Sir Robert, 147.
Barnan, stream, 17

Barokhar, taluka, 184, village, *ibid*
Barren lands, 10.
Bclan, stream, 16.
Benares, rájá of, 48
Benett, Mr W C, 43
Benson, Mr, 121
Bhaiyáchára tenures, 108
Bháratganj, town, 185
Bhars, 43
Bharwári, village, 185.
Bhíta, village, 69, 185
Bhontá, term explained, 10
Bibí Sáhíabá, 141.
Bikar, village, 185.
Birds, 26
Bisen Rájpúts, 45
Blights, 33
Boundaries of the district, 2
Brahmans, 47.
Bridges, 20
Buffaloes, 24.
Building materials, 37
Buildings, religious, 58
Bullocks, 24
Buxár, Baxár, or Baksár, battle of, 145.

C.

Campbell, Brigadier, 152.
Canals, 13
Canning, Lord, 153
Cannington, 176
Cantonments, 175.
Carpenter, Mr, 102, 103, 125.
Castes, 42
Cattle disease, 25
Census of 1881, 38.
Chail, parganah, see *Allahabad tahsil*, village, 185.
Chaks, 56
Chánd in Rájpúts, 45
Charwa, village, 186
Chatsrál Brahmans, 48.
Chauháns, 45, 50.
Chaukhandi, village, 186.
Chaurási, taluka, 186.
Chhabílá Rám, 139.
Chhatrpat Singh, 183.
Chobdárs, 50
Christians by race, 39

Chenār siege and surrender of, 145
 Churihāra 50
 Civil station 176
 Climate, 22
 Colonelganj suburb of Allahabad 179
 Colvin Mr A 102
 Communications, 17
 Crops, 29 31
 Cultivation increase and decrease of 22
 Cultivators, 112
 Cunningham General 62, 66, 67 161
 Customs 71

D

Dabgar, 51
 Darya, taluka, 188 rājā of 110
Dalā-i-wa malūlī, 66
 Dāriganj, suburb of Allahabad 168 169
 Dāriganj town 166
 Deokinandan, Bābu, 48 98
 Deoria, village, 0 166
 Dhokri village, 166
 Dhusara, 50
 Di penaries, 132
 Distances table of, 21
 District staff, 5
 Drainage of All habad city 170
 Droughts 25
 Dubāwal, village 167
 Dwellings 56

E

East Indian Railway, 17
 Education, 89
 Elliot Sir U 157 162
 Emigration 53
 Encamping grounds 20
 Erb's spastic paralysis, 131
 Excise, 128
 Expenditure of the district, 126

F

Fah Nian, 124
 Faira, 121
 Falkows, 11
 Famines 35
 Fatehpur collectorate formed, 147
 Ferries, 16 21
 Firoz Tughlak 124
 Fiscal history 93
 Fish 26
 Flora 26
 Food, 60
 Fort, the, 142, 178
 Fort temple 62

G

Ganges, river 13
 Garhwā fort 63
 Garhwā lake 7 11
 Geology 2
 Goliapur village 167

Ghosis 51
 Ghurpur village 167
 Giridhar 159
 Gohri, village, 167
 Gokāns 51
 Government offices, 177
 Grasses, 27
 Great Trigonometrical Survey stations, 9
 Groves, 12

H

Handle, tahsil 167; village 169
 Hanamānganj, village, 169
 Harbong Rājā, 160
 Havelock, General, 162
 Health of Allahabad city 170
 Heights, 9
 Hindu castes, 42
 Hindu customs, at births, 72; at marriages, 78; at deaths 75
 History 133
 Hospitals, 132
 House-tax towns, 167
 Hughes, Dr., 79
 Hwen Thsang 134 162

I

Ibn Batūta, 125
 Income-tax, 128
 Infanticide, 93
 Infirmities recorded in the 1881 census, 41 -
 Interest, 125
 Irrigation, 28
 Ismāilganj see *Tārl*

J

Jahāngīr 137
 Jal Chand, 155
 Jails 93 177
 Jājmau village, 148
 Jalāl-ud-dīn khiljī, 52, 135
 Jasra, village 169
 Jāls 11
 Jhōī parganah, 169 20; town *ibid*.
 Jones Dr quoted, 131
 Judicial statistics, 130
 Jumna, river 18
 Jumna, bridge 164

K

Kachhāra 51
 Kachhāra, 49
 Kāim Khān, 140
 Kalmār range, 2
 Kājū, village, 191
 Kālānpur village 191
 Kālāns, 67
 Kalwāra, 49
 Kanchans, 51
 Kāudās 51
 Kara, parganah, see *Sirāthū tahsil*; town 191
 Karārī parganah, 191 192; village 192
 Karchhānā, tahsil, 192; village 194

Karmá, town, 194.
 Bashiá, village in parganah Chail, 194, ditto in parganah Kara, *ibid*.
 Katrá, suburb of Allahabad, 179, 194.
 Káyaths, 48.
Kisári peas, 32, 131
 Kesí or Pratisithán, old Puranic city of, 13
 Khairágarh, parganah see *Mejá tahsil*
 Khairágarh, ancient parganah capital, 195.
 Khajuba, battle of, 138
 Kharaká, taluka, 195
 Khauks, 49
 Khattrís, 51
 Khíri, village, 195.
 Khusrú, 137
 Khusrú Bágh, 165
 Khwája-i-Jahán, 136
 Kiwá, parganah, 188, 195, village, 195.
 Koh Khíraj, village, 195
 Kohnrár or Kohnrár, village, 195
 Kols, 51
 Koraon, village, 196
 Koriyon, village, 196.
 Kosam, village 67, 196
 Kosámbí, ancient city of, 67
 Kotwá, village, 196
 Kotwárs, 51.
Kumbh Melá, 163
 Kurmís, 4^a.

L.

Lachagír, bathing-place, 196
 Lakes, 11
 Land revenue of the district, 3, 93, 106
 Language, 88
 Lapar, stream, 17.
 Lawrence, Sir H., 148, 149, 152.
 Leading families, 109
 Liákát 'Alí, Maulavi, 152
 License tax, 128
 Literature, 89
 Loans, 125
 Local rates and self-government, 127
 Lucknow, first treaty of, 147, second treaty of, *ibid*

M.

Mágh Melá, 121.
 Mah, parganah, 188, 196, fort, 197
Maháharata, 133
 Mahabráhmans, 51
Mahals, 56
 Mahgáon, village, 197
 Mahmud of Ghazni, 43, 52
 Malik Chhajú, 135
 Manaurí, village, 197
 Mándá, taluka, 197, village, *ibid*, rájá of, 109
 Manjhanpur, tahsil, 197
 Manjhanpur Pátá, town, 199
 Manorial dues, 115
 Manserá, stream, 17.
 Mansethá, village, 153.
 Manufactures, 116

Manuring, 29.
 Markets, 120
 Marwáris, 51,
 Mau-Aimá, town, 200
 May, Dr., 171
 Mayne, Mr., 163.
 Mayo Hall, 178
 Measures, 125
 Mejá tahsil, 200, village, *ibid*.
 Micos, 51
 Mewatis, 51, 53
 Military force, 5
 Mohar, village, 203
 Mirzápur Chauhári, parganah, 203, 215, village, 203
 Mohanganj, see *Gohri*
 Monas Rájpúts, 45
 Montgomery, Mr., 43, 98, 183, 202
 Motiganj, see *Allahabad city*
 Mufti-ka purwa, 203
 Muhammadan customs, at births, 77; at marriages, 79, at deaths, 81

N.

Nahwá, village, 204
 Nauri, village, 204.
 Nandbansís, 51
 Nanwak Rájpúts, 46, 46
 Nárá, village, 204
 Násir-ud-dín Mahmúd, 135.
 Nasratpur, village, 153
 Nats, 51
 Navigation, 13, 14, 17.
 Nawábganj, parganah, 204, 214, village, 205.
 Nawal Rai, 141
 Neill, Colonel, 151
 Newspapers, 172

O

Occupations, 53.

P.

Pabhosá, village, 205
 Pabhosá hill, 7, 199
 Pachchhim Saráira, village, 205.
 Panásá village, 205
 Panchál, kingdom of, 134
 Pánipat, battle of, 143
 Parihár Rájpúts, 45
 Pásís, 49
 Patháns, 52
 Pháphámau, suburb of Allahabad, 179, 205.
 Phúlpur, tahsil, 205, town, 208
 Physical features, 5
Pioneer, the, 172
 Police, 92
 Population of the district, 3, 38
 Porter, Mr., 52, 102, 103, 124, 125, 208
 Post-offices, 90
 Prágwáls, 82
 Prices, 124
 Printing presses, 172.
 Pura Muftí, see *Mufti-ka-Purwa*
 Púrab Saráira, village, 208

Q

Quarters of Allahabad city 168.

R

Receipts of the district, 128.

Registration, 129

Religion 82.

Religious buildings 58

Rent, 92 118

Ravenne, 2, 92 ; instalments of, 106

Ravenne-free lands, 108

Rice 51

Ricketts, Mr G H M., 43 44 45 59 116

Rivers 10.

Road-making materials, 87

Roads, 18

Roman Catholic Cathedral, 178.

S

Saidat Ali Khán, 52.

Saidat Jang 141

Saini, see Siraitia

Salyid Saráhn, village, 209.

Salyids 52.

Salipetro plains, 11

Saroggar village 138.

Samundra Gupta, 134

Sanitary statistics, 130

Sarál Akul, town, 209.

Sarál Mamroz, village, 209.

Sarbuland Khán 140

Sarwaná Brahman, 48

Sasur Khaderi, stream, 17

Sannral Buzorg village 209.

Scarcities, 53.

School statistics, 90.

Shaháb-ud-din Ghuri, 44 52, 156

Sháhrálpur village, 209

Sháikhs 52.

Shirájpur village, 210.

Shuja-ud-daula, 147 144

Sikandra parganah, 206, 210 ; village, 211

Simra Gárdi 145

Singraur village, 68 137 211

Siráithu, tahsil, 211 ; village, 212.

Siráf, town 212

Siwalth, village 212.

Snakes, 25.

Solia, 10.

Solris, 51

Sorón tahsil 213 ; parganah, 216 ; village, 216.

Suján Dootá, temple of 70.

Spiers, Mr., 163.

Stamps 129

T

Tikri, town, 216

Tisaniá Rájputa, 45

Todar Mal, Rájá, 26

Tons, ri or 16

Towns, 55

Trade, 116.

Traffa, river-borne, 116 ; road, 116 ; railway

borne, 120

Trees, 12, 26.

Topp, Mr., 125

U

Ulagh Khán 66 67

Umrpar Nihán, village, 216.

V

Villages, 55 56.

W

Wages, 154

Water-level 12.

Weight, 125

Wheeler General, 149.

Wild animals, 25

Wilford quoted, 62.

Wood, 27

Workhouse, 94.

